

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVIII.—NEW SERIES, No. 1643.

LONDON: WEDNESDAY, MAY 16, 1877.

WITH SUPPLEMENT (PRICE 6d. POST-FREE, 5d.)

CONTENTS.

ECCLIASTICAL AFFAIRS:	Madagascar	495
The Judgment on the	Polynesia	496
Ridsdale Appeal	South Africa	496
The Next Stage of the	Central Africa	496
Burials Bill	Irish Evangelical Society	497
Scottish Church Notes	Sketches from the Gallery	498
The Folkestone Ritual	IMPERIAL PARLIAMENT—	
Case	The Debate on Mr.	
High-Church View of	Gladstone's Resolu-	
the Judgment	tions	499
Ritualist View of the	LEADING ARTICLES:	
Judgment	Summary	500
The Secular View of	The Debate on the	
the Judgment	Eastern Question ..	501
RELIGIOUS AND DENOMI-	"Yes" or "No"—The	
NATIONAL NEWS—	Home Secretary's	
East Finchley Congre-	Challenge	502
gational Church	LITERATURE:	
London Missionary So-	The New Political	
cieties	Romance	505
The Missionary Staff ..	Mr. Pfeiffer's Poems ..	505
The Finance	The City Companies	
The Native Churches ..	and their Charities ..	506
Medical Missionaries ..	Brief Notices	506
Female Education in	Births, Marriages, and	
India	Deaths	507
China	Supplement.	

Eccliaistical Affairs.

THE JUDGMENT ON THE RIDSDALE APPEAL.

THE long-expected judgment has at last been given; and if profound learning, lucidity of statement, ingenious arguments, and acuteness in making nice distinctions could restore peace to the Church of England, undoubtedly last Saturday would be a day to be marked in ecclesiastical calendar for evermore in white. It is to be feared, however, that the Fates are against the most learned and right reverend tribunal which has just delivered its decision. The growth of antagonistic parties in the Church has, of course, been largely fostered by the perplexed and irregular development of ecclesiastical law through the course of three centuries, during which an impossible uniformity has been pursued by a worldly policy of expediency. From this chaos it may be possible for the almost miraculous learning of Her Majesty's advisers to extract the general outlines of a law for the future, but it is simply impossible in the very nature of things that they should deprive faction of a justification in the forum of such conscience as it possesses. Indeed, in this particular judgment there are some decisions which, though we are now bound to regard them as authoritative, we may be permitted to consider as some of the most astounding illustrations ever afforded of the glorious uncertainty of the law.

We must remind our readers that there were a dozen charges against Mr. Ridsdale in Lord Penzance's court. Submission was made in regard to all but four, which alone came before the final Court of Appeal. These four charges concerned the sacrificial vestments, the eastward position, the use of wafer-bread, and the erection of a crucifix upon a rood screen. It is on the two former points that the interest of the judgment is concentrated. We may dismiss the two latter with the remark that as to the wafer bread, the judgment against the appellant was reversed, not on the ground that wafer-bread proper is lawful, but because it was not proved that he had used anything but ordinary bread, cut to imitate a wafer; while, as to the rood-screen, the final judgment was against Mr. Ridsdale, not on the ground that a crucifix under any circumstances would be unlawful, but that a faculty had not been obtained for erecting it. Such are the questions of a standing or a falling Church in these days!

The decision of the Court of Appeal on the vestments question is an exceedingly interesting study. It occupies about two-thirds of the whole judgment, and is reasoned out with an antiquarian lore and an ingenuity of argument generally expected rather from an advocate than from the Bench, but accounted for in this instance by the confidence with which the Ritualists have alleged that the law as it stands is clearly in their favour. Their argument as stated before the Court of Appeal is to the following effect:—The ornaments rubric in the revised Prayer-book, as settled by Act of Parliament in 1662, contains the whole existing law as to clerical vestments. Being part of an Act of Parliament, that rubric repeals or overrules all previous Acts so far as they are inconsistent with it; much more does it overrule all documents of more doubtful authority, such as, "The advertisements of Queen Elizabeth." Now this rubric orders:—"That such ornaments of the Church and of the ministers thereof at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI." But in the year referred to it is not disputed that albs and copes and tunicles were not only allowed, but were enforced at the celebration of the communion. Therefore it follows from the existing rubric that albs and copes and tunicles are to "be retained and be in use" now. In this reasoning there is at first sight no loophole to be seen; and the manner in which it is disposed of by the Court of Appeal is certainly one of the most extraordinary exhibitions of legal acumen of which there is any record. If, says the judgment, the first proposition in the Ritualistic argument be correct in point of fact and law, the conclusion inevitably follows. But the first proposition is not correct. The language of the rubric, however absolute it appears, is only to be taken as a reference to the Act passed after the accession of Queen Elizabeth, in which similar words with certain differences are found. There it was enacted that "such ornaments of the Church and of the ministers thereof shall be retained and be in use as was in this Church of England by authority of Parliament in the second year of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her commissioners appointed under the great Seal of England, for causes ecclesiastical, or of the Metropolitan of this realm." The judgment which we are discussing goes on to rule that these words of the Act of Elizabeth legalised the advertisements afterwards issued in 1566 by the prelates of that time, ordering that copes should be confined to cathedrals, and only surplices be used in other churches. This continued to be the law down to 1662, and the rubric in the revised Prayer-book of that year is not to be interpreted as setting aside this state of the law, but rather as confirming and continuing it.

It is impossible to argue with a Court of Final Appeal. We leave that hopeless task to Mr. Tooth and his friends. But we may be permitted to comfort ourselves with the hope that such exceedingly acute and profound interpretations of law are not likely to be applied to matters other than ecclesiastical. Their lordships protested with some indignation against the wrong done to the Legislature of

1662 by the supposition that with a single rubric they intended to upset the settlement which had continued for a hundred years. But the judgment of the court surely exposes the memories of these venerable authorities to the reproach of a carelessness hardly more justifiable than a spirit of revolutionary reaction. If what they meant was that clerical vestments were to be regulated by the Act of Elizabeth interpreted by the Advertisements, it seems at least odd that they should not have said so. Instead of that they take us back to the first Prayer-book of Edward VI., and only leave us to infer by an ingenious inference from the fact of the rubric being in part a quotation from the Act of Elizabeth that it is the latter Act, and nothing at all in the reign of Edward VI., which is to be our guide. What was the use of mentioning in any way the second year of Edward VI. when it turns out that it was not the use of that period which is to be our standard, but a later practice which totally revolutionised it and set it aside? These, however, are matters too high for us. We only note them as a curious instance of the paradoxes sure to arise when a living Church is to be ruled by the mouldering parchments of the dead. Such reflections will probably occur to many zealous Ritualists, and will scarcely be corrected by that loyalty to judicial authority which we desire to cultivate in ourselves.

The vestments then are from this time forth absolutely illegal. But the case is different with the eastward position. In regard to this the judgment decides that the position of the clergyman is immaterial if only the communicants or a reasonable proportion of them can see him break the bread. It was not proved to the satisfaction of the court that Mr. Ridsdale in his own proper person had concealed this operation from the worshippers. One of the witnesses stated that the reason he could not see was that Mr. Ridsdale wore a chasuble, "a garment which considerably extended his body." It was, therefore, not the back of the clergyman, but the chasuble, which was the cause of offence, and as the chasuble is not prohibited, and the body of the celebrant can no longer be unduly extended, it is reasonable to hope that a larger proportion of the communicants may be able to watch the whole process, even if the priest should stand in the front of the table. Whether this elaborate and learned judgment will restore peace between the Ritualists and the Church Association remains to be seen. But they will be exceedingly sanguine who expect it.

THE NEXT STAGE OF THE BURIALS BILL.

TO-MORROW the House of Lords will go into Committee on the Government Burials Bill, and it is a little curious to take note of the widely-differing feelings with which that stage of the measure is anticipated. The opponents of the Bill feel so sure of being able to arrest its progress in the Commons, that their interest centres in the concessions which may be proposed by those who, equally disliking the Government Bill and that of Mr. Osborne Morgan, wish to devise something between the two. What the attitude of the Government will be in Committee can hardly be judged from what transpired on the second reading. We believe that they are divided and perplexed. It is possible that, whereas Lord Salisbury was in the ascendant then, another section of the

Cabinet may decide the issue when certain amendments have to be dealt with. One thing is evident, and that is that several of the peers who voted against Lord Granville's motion, or refrained from voting, will vote for amending the Bill, and the Government will have to pick their way very carefully amid the conflicting proposals of their own supporters.

If we were guided only by the latest utterances of certain ecclesiastical journals, we should suppose it possible that Archbishop Tait's wish is about to be gratified, and that we may find, to the astonishment of everybody, that the question is suddenly, and in some unlooked-for way, disposed of. So completely is the *Guardian* prepared for eventualities, that it says that "when such speeches as those of Lords Selborne and Harrowby are uttered, and when in the House of Lords so large a minority follows the Liberal leader against the Government, it is pretty clear that the question is practically decided"; and it adds, "If so, it is better to settle it out of hand." The *Record* goes even further; for, besides admitting that "the time has now arrived when something must be done," it doubts "whether the Church of England will not be strengthened, rather than the reverse, by any concession which she can consistently make in this matter. Nor do we think that the question of disestablishment, which must undoubtedly be faced some day in earnest, would be rendered more imminent or more critical by a concession upon this special point." That was the *Record's* view early in the month; though we observe that a week later it expressed the opinion that "it may be better for all parties that an interval should be allowed to elapse before any measure is forced on Parliament, unless an eirenicon satisfactory to all parties can be devised." And how likely is such a consummation may be judged from a study of the amendments of which notice has been given.

All the amendments of importance turn upon the 74th clause; the object of each being to substitute something else for, or to provide for an addition to, silent burial. Lord Granville's is in harmony with his resolution, and includes the insertion of the two following clauses:—

In any case in which such request as last aforesaid shall be made, and also in any case in which the use of the burial service of the Church of England shall be prohibited by the law ecclesiastical, or in which the minister whose duty it is to perform such service shall refuse to do so, it shall be lawful for the relatives or persons having charge of the burial of any deceased person to commit his remains to the ground in any churchyard in which he had a right of interment with such Christian and orderly religious observances as to them shall seem fit, or (at their option) without any religious service or ceremony. If any person shall in any churchyard use any observance or ceremony, or deliver any address not authorised by this Act, or otherwise permitted by law, or by any lawful authority, or be guilty of any disorderly conduct, or conduct calculated to provoke a breach of the peace, or shall under colour of any religious observance or otherwise in any churchyard wilfully endeavour to bring into contempt or obloquy the Christian religion or the belief or worship of any Church or denomination, he shall be guilty of a misdemeanour.

Save in one respect, these clauses harmonise with the provisions of Mr. Osborne Morgan's bill, as well as with his own resolution. They provide that the observance shall be "Christian" and "religious," and it was objected by a correspondent last week that, inasmuch as this would preclude burial observances conducted by secularists or infidels, it is incomplete, and inconsistent with the principle on which Lord Granville professes to proceed. That is, no doubt, the case; but it must be remembered that the proposal is one emanating from his lordship alone, and it may be assumed that he thinks it absolutely necessary to make some concession to the feelings and the fears of those whose support he seeks to gain. The feelings do not appear to us to be very reasonable, nor the fears well founded.

The alternative proposals agree in conceding everything except the right of delivering an address, and they come from the Bishop of Exeter and Lord Harrowby, as well as from Lord Shaftesbury. The bishop proposes altogether to omit Clause 74, and in lieu thereof to insert the following:—

In every churchyard or consecrated burial-ground [apparently, this would include the consecrated part of a cemetery] in which the deceased is by law entitled to

be buried, it shall be lawful for the relations or persons having charge of the burial, after the performance of the burial service of the Church of England, or, if such service cannot lawfully be performed, then, in lieu of such service, to use such prayers to God, and such hymns, and read such passages of Scripture as to them shall seem fit; provided, that no such burial shall take place in a churchyard attached or contiguous to a church during the performance of Divine Service in the church; provided, further, that it shall be lawful for the minister whose duty it ordinarily is to read the burial service in the said churchyard, or for any duly qualified minister authorised by him, at the request of the persons having charge of the burial, to take part in the use of the aforesaid prayers, and hymns, and readings of Scripture; provided, further, that it shall not be lawful for any person whatever to deliver or read any speech, sermon, or address in any churchyard or consecrated burial-ground on the occasion of the burial of any deceased person therein.

It will be seen that this requires that the burial service of the Church of England must be first performed, and anything else is to be additional. According to the phraseology, it is "the relations or persons having charge of the burial" who may perform the supplementary service; while the clergyman may also take part in it, if he think fit, and is requested to do so.

Lord Harrowby omits these special provisions in his proposed clause, and does not suggest the omission of Clause 74. It is as follows:—

When the relative or other person having charge of the funeral of a person dying in any parish, or having had a right of interment in any parish, shall signify in writing to the incumbent of such parish, or to the curate in charge of the same, that it is his desire that the burial of the said person shall take place without the burial service of the Church of England, the said relative or person shall thereupon be at liberty to inter the deceased with such religious services at the grave as he may think fit, or without any religious services; provided, that all regulations as to the position and making of the grave which would be in force in the case of a person interred with the service of the Church of England, shall be in force as to such interment: Provided further, that notice of the time when it is the wish of the relatives or other persons as aforesaid to conduct the said interment shall be given to the incumbent or curate in charge at latest some time the day before: Provided further, that the said interment shall not take place at the time of or within half-an-hour before or after any service in the church, or of any funeral already appointed in the churchyard: Provided also, that where any service is used at such interment, it shall be confined to prayers, hymns, and passages of Scripture. The said interment so conducted under the direction of the relatives or other persons shall be conducted in a seemly and orderly manner, and the person having charge of the funeral shall be responsible for the same.

On Monday Lord Shaftesbury stated that he had abandoned the idea of proposing his amendment; as he found that he could not obtain support on his own side the House, and could not look for it from the other. But Lord Harrowby's amendment—as we understand the matter—embodies Lord Shaftesbury's proposal; though, it may be, that Lord Harrowby is acting entirely on his own responsibility, and will find, as Lord Shaftesbury has done, that he will receive but little support.

After their speeches on the second reading, one naturally examines with special interest the proposals of the two archbishops; to see how far their liberal professions are sustained by deeds. Here is Archbishop Tait's clause:—

In cases where the burial service of the Church of England cannot lawfully be used, but where it shall appear to the incumbent or curate in charge desirable to use some religious service, and the person having charge of the interment shall desire the same, it shall be lawful for the minister, if he shall think fit, to use any service authorised by the bishop, provided that nothing except hymns shall be introduced into such service which does not form part of the Holy Scriptures or of the Book of Common Prayer, for such cases; provided that notice shall be sent to the bishop within seven days of any such use of the said service by the person using the same. In cases where the burial service of the Church of England might lawfully be used, but where the person having charge of the interment shall request that the said service authorised by the bishop as aforesaid shall be used instead of the burial service of the Church of England, the minister shall not be subject to any penalty for omitting to use the service of the Church of England and for using the said authorised service in lieu thereof; provided that in every such case he shall report the facts of the case to the bishop within seven days, and provided that the bishop shall thereupon approve the said omission and substitution in writing under his hand.

It will be seen that this is Lord Shaftesbury's proposal, with important limitations. For the substituted service is to be performed by the clergyman only, and, notwithstanding that the service must be one authorised by the bishop, each use of the service must be notified to the bishop, and, in one of the cases provided for, the bishop's sanction for such use must be sought—as though the act were one of such serious hazard that it must be fenced round with extraordinary precautions!

The Bishop of Peterborough would effect the same object in a much simpler way; his clause being as follows:—

And the aforesaid minister shall incur no legal penalty if on the request of the relative or person undertaking the charge of the funeral of the deceased person he should read instead the present burial service of the Church of England such other service taken from the Bible and the Book of Common Prayer as may be approved of by the ordinary.

The Archbishop of York, to be consistent with himself, is bound to support Lord Granville's clauses; but he also proposes the following:—

No incumbent or curate of the Church of England shall, after the passing of this Act, be liable to any penalty for refusing or omitting to perform the burial service of the Church at the funeral of any deceased person, if it shall appear to the satisfaction of the bishop that in such refusal or omission he acted under a reasonable belief that scandal and offence would be occasioned to the parishioners by the use of the said service; provided that in every such case it shall be the duty of the minister declining to perform such service, if he would otherwise be required in law to perform it, to give notice of his refusal to the relatives or persons taking upon them the duty of providing for the burial of such deceased person, in such manner and within such time as to enable proper provision to be made for such burial, provided, further, that in case of such refusal it shall be lawful for any other minister of the Church, who may be willing to do so, to read the burial service of the Church at the burial of such deceased person in any churchyard in which such person had at the time of his death a right of interment; provided also, that the incumbent or curate so refusing shall at the time transmit a statement of such refusal, and of the grounds thereof, to the bishop of the diocese, who shall thereupon declare to the said incumbent or curate, in writing, whether it has or has not been shown to his satisfaction that there were reasonable grounds for such refusal.

This is a clerical relief clause, and is pretty sure to be objected to by some of the Episcopalian laity, who are unwilling to allow the clergy to act on the principle of selection. And it will be observed that, notwithstanding the possibility of "scandal and offence," if any less scrupulous clergyman can be found to officiate, it will be lawful for him to do so.

The discussion of these various proposals cannot fail to be highly interesting; not only because they will reveal the divisions and perplexities which exist in the ranks of Mr. Osborne Morgan's opponents, but because they will serve to show the progress which has been made, and will indicate new points of departure which are likely to have an important bearing on the ultimate settlement of the question. If we are not mistaken, one inevitable result will be the growth of a conviction that, after all, it will be wiser to adopt a broad principle, and run all the risks involved in its adoption, than to try to maintain a policy which is not only unjust, narrow, and mistrustful, but one which is certain to involve endless difficulties, if not to create new causes of irritation and bitterness.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Our Scottish May meetings have begun. They are all, or almost all, of a strictly ecclesiastical nature. We have our missionary anniversaries for the purpose of reporting work done among Jews and Gentiles, but in Scotland we carry on our evangelistic operations through the agency of the organised churches; and hence such demonstrations as you have in Exeter Hall take place here in connection with the proceedings of our Synods and Assemblies. Presbyterianism is divided into five sections. The Established, Free, and United Presbyterian Churches embrace the bulk of the people; but there are two other bodies, small but intense, which claim to be the *crème de la crème* of the system. These are (1) a rump of Covenanters who broke off a good many years ago from the Reformed Presbyterian Church (united last year to the Free Church), and whose chief point of distinction is that they do not recognise the British Constitution, and will take no part in the election of members of Parliament; and (2) another fragment of the Original Secession Church (which joined the Free Church in 1851), and whose distinctive feature is to hold and teach the descending obligation of the Solemn League and Covenant. These bodies are extremely small, but they are very bold in testifying "against prevalent abuses," and one of the evils against which they protest is the movement in the country for disestablishment.

The Synod of the United Presbyterian Church begins to sit in Glasgow to-night (Monday). This body is very powerful and active, and it is impossible not to admire the energy with which its

affairs are conducted. It has at present an unusual number of able men in its ranks; and in the stirring times that are before us, it is sure to play an influential part. Like all the Churches, at present it is disturbed by the struggles of some of its members to free themselves from the shackles of its written creed; but the main current flowing through it is too strong and deep to be very much affected by the splashing of the few young men who have taken it upon them to run amuck against the Confession, and the peace of the mass is not likely to be seriously disturbed. On the subject of disestablishment this body is united; and it is evident that it is now to give itself to the prosecution of that end without hesitation or reservation.

Next week the Assemblies of the Established and Free Churches convene at Edinburgh. Dr. Phin is to be the moderator of the one, and Dr. Goold of the other. The first-named gentleman is a leading representative of the orthodox party in the Establishment, and as such his nomination was received with a howl of indignation in some quarters. The *Scotsman* in particular—edited by Dr. Phin's old co-presbyter and antagonist, Dr. Wallace—threw open its columns to all sorts of disagreeable letters on the subject, and even denounced the appointment in no measured terms in its leading columns. But Dr. Phin will survive all that. He is a zealous, and as some say a blatant, Churchman; but he is a good man, and has deserved well of the communion which proposes to elevate him to the presidency of its supreme court. Dr. Goold is well known in Scotland as the secretary of the Bible Society. He was the leading minister of the covenanting body which, after living in a state of Nonconformity for two centuries, joined the Church in May last, and it is a graceful thing in the new body with which he has united himself to call him thus early to the moderatorship at its General Assembly.

I don't know that there is to be anything particular done in the Assembly of the Established Church. It has no heresy trials to attend to, because it acts on the peaceful principle of letting everybody say what he likes. If anything of the old spirit lived in the Church, its hands in this connection would be full enough. There are notorious heretics everywhere—from Buchan to the Clyde—but it is rather a distinction than otherwise to speak ill of the Confession, and any man who does it often enough and boldly enough is sure in the long run to be made a D.D. The main thing to be expected from the members of the Establishment is a good deal of self-glorification. They seem to think there is great room for that at present, and when they are in the mood it is astonishing what romances they allow themselves to believe. There is a good man in Glasgow for example—Dr. Elder Cumming by name—who fancies he is a great statesman. This gentleman sent a letter to the papers the other day in which he showed in the most conclusive manner that the Established Church has such a strong hold of the country that, after allowing to the Free and United Presbyterian churches their fair proportion of members, there remain in Scotland, of all other sects and no sect, only such an insignificant fraction as 400,000! One would be only too glad to think it true; but as the Papists claim 300,000 for themselves, and one can hardly allow fewer than say, 30,000 more to the Episcopalians, Independents, Methodists, &c., it is, alas! too good news to receive, that in all Scotland there are only 70,000 people who have "lapsed from ordinances." It is a curious and suggestive fact, that wherever the statistics of Church attendance have been taken—in the West, in and around Glasgow—in the North, in and around Aberdeen—and in the Highlands, the Establishment has been found to be in a most miserable minority. This palpable fact makes one uncommonly suspicious of paper statistics.

In the Free Church Assembly the main interest will circle round Professor Smith, of Aberdeen. One absurd thing about this case is that the old Anti-Unionists are trying to make a handle of it. Some of their leaders (Dr. Begg among the rest) have issued a call to prayer, in which they class together as ominous signs of the times, the tendency to scepticism, and the agitation for disestablishment! The design of such an appeal is too transparent to allow it to do much mischief, but one cannot but wonder at the unscrupulousness which would try to make capital out of the, as I think, very just alarm that is felt about the drift of the Aberdeen teaching. I imagine that as the sky clears there will come to be a tolerably general agreement about this, that whatever may be said about the merits of the questions raised by Professor Smith, and whatever may be the amount of liberty

which individual members of a Church may claim in speculative discussion, it is unreasonable to expect a Church to put its imprimatur upon an arrangement under which her future ministers are taught what is opposed to its own deepest convictions. I don't think Professor Smith a heretic in the technical sense of the expression. I don't believe he can be visited with ecclesiastical censure for teaching what is not condemned by the Confession of Faith. But there is not any doubt, I suspect, about this—that he and his church are not in accord about the Bible, and it seems to me quite reasonable, in the interests of good government, that he should be called to account.

The disestablishment movement goes ahead. Of late the Fair City of Perth has been especially distinguishing itself. First, by an admirable speech from one of its Free-Church ministers, Mr. Cowan, who was formerly an anti-Unionist—and next, by a conference of the Scottish Disestablishment Association, which was addressed by Principal Rainy and Dr. Cairns.

THE FOLKESTONE RITUAL CASE.

The Judicial Committee of the Privy Council met on Saturday morning to give judgment in the appeal, *Ridgdale v. Clifton* and others, from the decision of the Dean of Arches, which condemned the incumbent of St. Peter's, Folkestone, for certain Ritualistic practices. The lords present were—the Archbishop of Canterbury, the Lord Chancellor, the Duke of Richmond, Lord Selborne, Lord Justice Brett, Sir J. Colville, Sir M. Smith, Sir W. James, and Sir R. Collier.

The Lord Chancellor read the judgment. He said the appeal was brought in respect to four matters only. First, the wearing during the service of the Holy Communion the vestments known as an alb and a chasuble; secondly, saying the prayer of consecration in the Communion Service whilst standing at the middle of the west side of the Communion table in such wise that the people could not see the appellant breaking the bread or taking the cup into his hand; thirdly, the use in the Communion Service of wafer bread or wafers; fourthly, the placing an unlawful crucifix on the top of the screen separating the chancel from the nave of the church. The Lord Chancellor said: First, as to the charge of wearing an alb and a chasuble, their lordships did not propose to express any opinion on the vestments proper to be worn by bishops; and in referring to the dresses of parochial clergy they would use the term vestments to denote the alb and chasuble as distinguished from the surplice. The appellant's argument was that the ornaments rubric in the revised Prayer-Book of 1662 was now the only law as to revesture of the clergy. His further argument would be correct if this first proposition was correct. Their lordships, however, were unable to accept the proposition. They were of opinion that it was a misapprehension to suppose that the rubric note of 1662 as to ornaments was intended to have, or did have, the effect of repealing the law as it previously stood, and of substituting for the previous law another and a different law, formulated in the words of the rubric note, and of thus making the year 1662 a new point of departure in the legislation on this subject. What was the state of the law before the Act of Uniformity of 1662, and what alteration, if any, was made by the Act? The ornaments rubric was not, when originally introduced, and was not meant to be, an enactment at all. It ended with a reference to the statute 1st Elizabeth c. 2, in terms which showed that the rubric claimed no intrinsic authority of itself. Their lordships were clearly of opinion that the advertisements (which was the word used for admonitions or injunctions) of Elizabeth, issued in 1556, were of full authority, and the Archbishop, in putting them in force, stated that they were issued by the Queen's authority. They could not admit that the recognition of their authority could be controlled by expressions found in correspondence of the character of the Parker correspondence, but even from that correspondence their lordships had drawn a conclusion opposite to that in support of which it was referred to on behalf of the appellant. The book of advertisements was promulgated in the form imposed on the Archbishop by the royal will; and the correspondence contained distinct evidence that Archbishop Parker considered them an exercise of the statutory power. The advertisements prescribed the vestments in cathedrals, and expressly appointed the surplice to be worn, and it was not seriously contended that albs or chasubles could, in any practical sense, be worn concurrently with the surplice. If, therefore, the use of the surplice at the Communion was rendered lawful and obligatory by the advertisements, the use of albs or chasubles at the administration was thereby rendered unlawful. The authority of the advertisements continuously up to the time of the Restoration (except during the Great Rebellion) was complete, and in many existing documents written by archbishops and bishops, and canons of Convocations, the authority of the

advertisements was fully recognised. The surplice was consistently treated as the vestment required by law expressly in the administration of the sacraments. Their lordships had, on a review of all the evidence, arrived at the opinion that the conclusion drawn by the Judicial Committee in "*Hibbert v. Purchas*," that the advertisements had all the force of law, appeared to be not only warranted but irresistible. The question then came—Was it the intention and effect of the alteration in the ornaments rubric of 1662 to repeal the 25th section of the statute of Elizabeth, and to set up a new and self-contained law on the subject of ornaments? The history of the revision of the Prayer-book was strongly opposed to such a conclusion. In the revised book the statute of 1st Elizabeth, cap. 2, was reprinted at the beginning of the book as an unrepealed and effective law, and it was transcribed in the MS. copy approved by the two Convocations. Their lordships could not, therefore, look upon this rubric as being otherwise than what it was before, namely, a memorandum or note of reference to the earlier law. The only change was, that into the words of the old rubric with regard to the vestments were interpolated the words, "at all times of otherministration," as if to direct special attention to the fact that in the then state of the law the use of the same vestures by the minister at all times of his ministration was the ordinary and the general rule. That was the only explanation which was in harmony with the list of alterations in the book now in the library of the House of Lords, out of which was fairly written the book of Common Prayer, subscribed in 1661 by the two Convocations. That original book contained the record of all alterations and additions made by Convocation. At the beginning was a tabular list of the material alterations set out in parallel columns, among which no mention of the rubric in question occurred, and a note stated that these were all the material alterations, the rest being only verbal. Accordingly, it was found that the bishops in the visitations down to 1686 were accustomed to ask, "Have you a comely large surplice for the minister to wear at all times of his public ministrations in the church?" Among the alterations proposed by the commissioners in 1689 to meet the views of Dissenters, in the rubric proposed by them, occurred these words—"Whereas the surplice is appointed to be used by all ministers in performing Divine offices, it is hereby declared that it is continued only as an ancient and decent habit." The practice of wearing the surplice was thus found to be uniform, open, continuous, and under authoritative sanction. What, then, was the weight in law of such contemporaneous and continual usage? The answer might be taken from the words of the learned judges in previous cases, that their lordships would not be justified in differing from the construction put upon the law by contemporaneous and long-continued usage, there would be no safety for property or liberty if it could be successfully contended that all lawyers and statesmen had been mistaken for centuries as to the practical meaning of an old Act of Parliament. Their lordships had entered at great length into this subject, out of respect for the elaborate arguments addressed to them, and not from any hesitation as to what their decision ought to be. They decided, therefore, that the decision of the learned judge of the Court of Arches, as to vestments worn by the appellant following that of the Judicial Committee in *Hibbert v. Purchas*, was correct, and ought to be affirmed. The second point was the position of the celebrant at the Communion table during the prayer of consecration. The rule by which the position of the minister must be determined must be found in the rubrical directions of the Communion office in the Prayer-book, there being nothing in any statute to control or supplement those directions. The rubrics must be construed to meet either hypothesis—of the table being fixed against the east wall or standing in the body of the church. The term "east" or "eastward" nowhere occurred in the Prayer-book. Wherever the table stood it was the duty of the minister to stand at the side of the table, which, supposing the church to be built with the ordinary eastward position, would be next the north, whether that was the longer or the shorter side of the table. The direction was absolute, and had reference to one of the points of the compass fixed by nature. Their lordships thought the words "before the table," in connection with the manual acts, were meant to be equivalent to "in the sight of the people." The minister must stand so that he might in good faith enable the communicants present, or the bulk of them, being properly placed, to see if there be the breaking of bread, and the performance of the other manual acts mentioned. He must not interpose his body, so as intentionally to defeat the object of the rubric, and prevent this result. Applying these principles to the present case, their lordships were not satisfied that the evidence proved an intention to prevent the people seeing him break the bread; and they would recommend an alteration to be made in the decree in this respect. Coming to the third charge—the use of wafer bread—the charge was consistent with the possibility that bread such as is usually to be eaten, but circular and very thin, was what was used; if that was what was used, their lordships did not think it could be pronounced illegal. The object in the rubric on this matter was to take away occasion of dissension and superstition. If it had been proved that the wafer properly so called had been used by the appellant, it would have been illegal; but as

the averment and proof were insufficient, their lordships would advise an alteration of the decree in this respect. The fourth charge was the erection of a crucifix on the top of a screen separating the chancel from the nave, with twenty-four metal candlesticks on either side with lighted candles. In connection with this charge there were others of a procession and kneeling at certain points, and the affixing to the walls of the church of raised pictures representing scenes from our Lord's passion. It was clear that no faculty had been obtained for the erection of the crucifix, and in the absence of such faculty it was unlawful. In some cases it might be desirable to give leave to an appellant to apply for a faculty for something done inadvertently without one. In this case their lordships were of opinion that under the circumstances the ordinary ought not to grant a faculty for the crucifix. The words in which the learned judge of the court below condemned the crucifix, on the ground of its liability to be used in a superstitious manner, commended themselves to their lordships. They were prepared, under the circumstances of this case, to affirm the decision directing the removal of the crucifix; while they desired to say they thought it important to maintain, in respect to the representation of sacred persons and objects in the Church, the liberty established in "*Philpotts v. Boyd*," subject to the power and duty of the ordinary, so to exercise his judicial discretion in granting or refusing faculties as to guard against their being likely to be abused for purposes of superstition. In conclusion, his lordship said:—"On the whole, their lordships have resolved to recommend Her Majesty to confirm the decree of the Court of Arches, except as regards the position of the minister and the use of wafer-bread or wafers, and as to these they will advise Her Majesty that, inasmuch as it is not established to their satisfaction that the appellant, while saying the Prayer of Consecration, so stood that the people could not see him break the bread or take the cup into his hands, as alleged in the representation; and inasmuch as it is not alleged or proved that what was used in the administration of the Holy Communion was other than bread, such as is usual to be eaten, the decree of the Court of Arches should be in these respects reversed; and they will further humbly advise Her Majesty that in respect to the charges as to which the decree has reference, the costs in the Court of Arches should be paid by the respondents to the appellant, and further that there should be no costs in this appeal.

The delivery of the judgment occupied two hours and twenty minutes.

HIGH-CHURCH VIEW OF THE JUDGMENT.

The *Daily Express*, the new organ of the High-Church party, remarks that the decision is not of a kind which is likely to bring peace in its train, or to set at rest the disputes in which it had its first origin; but, on the contrary, rather one which will further exacerbate a situation already more than sufficiently uncomfortable. As to the elaborate argument with reference to the Ornaments Rubric, the *Express* contends that the court have been guilty of a misinterpretation of the law. The existing Ornaments Rubric is not that of the Book of 1559. Were that book, with its Ornaments Rubric, containing the clause referring to Elizabeth's Act of Uniformity, still in force, and had Mr. Ridsdale been prosecuted under it, it would be just barely possible to convict him by a violent straining of the law; but, as he has been prosecuted under the Book of 1662, from which the qualifying and controlling clause of reference to the Act of 1559 was of set purpose omitted and repealed, a grave miscarriage of justice has, without doubt, taken place in convicting him. Indeed, the ruling of the court is so clearly and indisputably no law, but a mere special pleader's quibble, that however it may be enforced upon the clergy by duress, it cannot expect acceptance as a tenable exposition of a plain legal document, which it in fact essays to repeal. There is not only the fault of misinterpretation to be laid to its charge, but another, scarcely less serious, having regard to its character as a court of final appeal; for the two points of the eastward position and wafer-bread are so decided as not only to leave them still open, but actually to invite, nay, to solicit, further prosecutions. The *Express* can discover in the judgment nothing more satisfactory than an attack all along the line on the historical High-Church school as distinguished from the mere handful of Ritualists against whom it is nominally directed. In a subsequent article the *Express* assumes a more moderate tone, lamenting the possible ill-success of a decision which really decides so little, and whose faltering accents are the proof of a sincere desire to conciliate by inducing the law to suit conciliation. Such expedients are well meant, but unsafe. As a celebrated display of heroic bravery, well-known to all, was represented as "magnificent, but not war," so of the judgment we may say—"Excellent in intention, but not in judgment."

RITUALIST VIEW OF THE JUDGMENT.

A clerical declaration and protest against the alleged unconstitutional attempt of the Judicial Committee of the Privy Council to repeal the Ornaments Rubric and to subvert the principle upon which the Reformation of the Church of England is based is being circulated for signature by the Rev. C. S. Grueber from the English Church Union office. It declares that the fundamental

principle of the Reformation of the Church of England, distinguishing it from reformations as elsewhere carried on, and from the Protestantism of the various religious societies by which she is surrounded, is its avowed adherence to primitive and Catholic teaching and practice; that this principle was the guiding principle of the revision and the revisers of the Prayer-book in 1662; that in the Savoy Conference of 1661 "departure" from "primitive custom," from "the custom of the Churches of God," from "Catholic usage," or, as they otherwise expressed it, a "crossing upon the practice of former ages," a "dividing from the Catholic Church," &c., &c., was condemned, and the standard of reference was upheld in the Ornaments Rubric. After long quotations from documents of more or less weight, the declaration concludes:—"It follows, therefore, that the interpretation assigned to the Ornaments Rubric by the Judicial Committee:—1. Is an outrage done to common-sense. Is an insult to the memory of those great men, justly revered by the Church of England, who were entrusted with the revision of the Prayer-book in 1661. 3. Involves contradictions, impracticabilities, impossibilities. 4. Is a depraving of the Book of Common Prayer and of the statute which enforces it. 5. Is a despoiling of the Church of its rights and inheritance. 6. Is practically new legislation. 7. Is the very thing that the revisers denounced; to use the expressions above cited, a 'departure' from 'primitive custom,' from 'the custom of the Church of God,' from 'Catholic usage,' is a 'crossing upon the practice of former ages,' a 'dividing from the Catholic Church,' &c., &c. 8. Is a violation of the principle upon which the Reformation of the Church of England is based. For these reasons, a dutiful and loving attachment to the Church of England, a regard for the integrity of the law, and the obligations of truth and honesty, forbid acceptance of or acquiescence in the said construction put upon the Ornaments Rubric."

OPINION OF THE EVANGELICALS.

On the whole, says the *Record*, we may regard the judgment as one which may be accepted with satisfaction, excepting only the decision as to the optional character of the eastward position, which invites further dispute and litigation. On eleven out of twelve disputed points a decided victory has been obtained over the Romanising party. They have banished the sacrificial vestments from the category of lawful ornaments at the celebration of the Holy Communion. They have obtained a condemnation of the crucifix, whilst wafers, if proved to be wafers, are pronounced illegal. There remains only the eastward position, which depends on the accidental position of the table, and may be assumed by the minister, provided the communicants see "the manual acts of the priest." The Privy Council do not find it clearly proved that Mr. Ridsdale's position did positively exclude the congregation from seeing his "manual acts," and on a penal question like this they require very clear proof. The Ritualists must, however, henceforth lay aside their sacerdotal albs and chasubles, or, as the Archbishop of Canterbury said on one remarkable occasion, "Strip off their ribbons" when they officiate at the holy table. We cannot affirm confidently that the Reformed Church of England has sustained no detriment; but we may yet acknowledge, with humble thankfulness to the great Head of the Church, that it has as yet received no deadly wounds.

THE SECULAR VIEW OF THE JUDGMENT.

The *Times* says the judgment is the most important yet pronounced upon those Ritualist questions which have occasioned so much excitement and contention in the Church. The result, it may be hoped, is such as may be accepted by all but extreme partisans on either side. The Ritualist vestments, indeed, are absolutely, and no doubt finally, condemned. But the mere adoption of the eastward position cannot by itself be henceforth the ground of a penal prosecution.

The *Daily News* observes that by a curious coincidence the judgment derives fresh interest from the fact that Mr. Tooth, on Sunday, by wearing at St. James's, Hatcham, the alb and chasuble, violated the principles laid down the day before by the Court of Appeal. The judgment, however, is interesting in itself, for it shows that Mr. Ridsdale has gained nothing of consequence by his appeal to the Privy Council. On all points of real importance the judgment of Lord Penzance in the Court of Arches is affirmed. The hopes formed in some quarters in the course of the argument that the judgment would show a spirit very different from that which pervades the decision of the committee in "*Hibbert v. Purchas*" are disappointed. It is needless to say, however, that the decision will give wide dissatisfaction to certain sections of the Church of England.

The *Standard* considers that the judgment deserves the full confidence of all impartial men. It is a judgment which, on important points, leaves clergymen considerable liberty; while the questions which it decides adversely to the Ritualist view cannot be thought vitally essential by any man of ordinary common-sense. The mere millinery of Ritualism is severely rebuked by it. But the essential significance of the High-Church theory is left untouched.

The *Daily Telegraph* sees in this final decree another heavy blow at Ritualism. The only points on which the court has forbore to condemn Mr. Ridsdale are such as can be easily established in a future suit against those clergymen who persist in

casting around the sober and rational communion service of the Anglican Church the mystery and glamour of the Roman mass. The Ritualists, by their recurrence to the vestments of the Church before it was thoroughly reformed, and by their imitation of Rome, wish to familiarise the minds of their congregations with doctrines that have never been accepted by the great body of English Churchmen. Though Mr. Ridsdale obtains acquittal as to the eastward position, it is clear that the Ritualist doctrine it partially symbolises is condemned by the tone of the Privy Council's decree. Thus the whole cluster of practices dear to a minority of the clergy are from this day under the ban of the law. They will have to obey at once, like Mr. Pelham Dale, or resist and have to succumb finally to force, like Mr. Arthur Tooth. In either case Ritualism will be "put down," and the Church of England will be sustained by the State in that middle path of dogma and rite where it has found national acceptance and safety.

The Rev. Dr. Gregg, vicar of Harborne, near Birmingham, has announced his intention to leave the Church of England in consequence of the decision in the Ridsdale case.

THE DISESTABLISHMENT MOVEMENT.—We regret that, on account of the great demands upon our space, during the last and the present week, we have not been able to report the numerous meetings in support of Disestablishment, of which accounts have reached us. We hope to be able to refer to them next week.

THE LIBEL BY A ROMAN CATHOLIC PRIEST.—The Court of Common Pleas in Dublin decided last week that a Roman Catholic clergyman, in making charges from the altar against members of his own congregation, was not privileged in any way, but that, on the contrary, he was not only violating the law of England but the law of his own Church. The plea having been overruled, the case will now go to a jury.

A PRACTICAL SETTLEMENT OF THE BURIALS QUESTION.—A correspondent of the *Spectator* sends the following:—"On Saturday last, the memorial-stone of the cemetery chapel was laid by the chairman of the Burials Board, at Adlington, Lancashire. This building is for the use of Churchmen, Roman Catholics and Nonconformists alike. Although there were funds in hand to build three separate chapels, the representatives of all denominations agreed that one would answer the purpose. At the laying of the stone speeches were made by the vicar of the parish, the Roman Catholic priest, and the Independent minister, and afterwards, in the evening, all dined together."

DR. BARNARDO'S WORK IN THE EAST OF LONDON.—The *Record* states that the unhappy controversy which has been going on for a considerable time, in the East London papers and elsewhere, respecting the work of Dr. Barnardo, is likely to be set at rest. The challenge from the Rev. George Reynolds, for a thorough investigation into the charges which he had made, in reply to a statement published by Dr. Barnardo's trustees, has, with his sanction, been accepted by them. The preliminaries for this investigation were undertaken at the request of Dr. Barnardo and Mr. Reynolds by a committee consisting of Dr. Barnardo's trustees, and some ten or twelve clergymen and ministers residing in East London. The Rev. Canon Miller, and Mr. William Graham, for some time member for Glasgow, have, at the request of the committee, consented to act as two of the three arbitrators. As to the third arbitrator, the committee agreed to seek the counsel of Mr. Russell Gurney, the Recorder for London. Mr. Gurney suggested Mr. Maule, Q.C.; the Recorder for Leeds, who has accepted the invitation of the committee. The investigation is to take place early in June.

MR. TOOTH AT HATCHAM.—ANOTHER SCENE.—The Rev. Arthur Tooth, who returned to Hatcham from the continent last week, wrote on Saturday to Mr. Webb, the vicar's churchwarden, stating that he had returned to London to renew his claim to his position as the lawfully and canonically instituted vicar of the parish, to assert that all services which had been conducted there since his removal were schismatical, and that the various appointments to the cure of souls which had been forced upon his parishioners were null and void. He added that it was his intention to celebrate Holy Communion at eight o'clock on Sunday morning. Before that hour about 400 persons had assembled in the church, and at eight o'clock Mr. Tooth, accompanied by another clergyman and a lay assistant, entered the church and commenced the celebration of the Holy Communion. There were two lighted tapers on the altar. There was no choir and consequently no singing. During the service Mr. Fry, the people's churchwarden, entered the church with some policemen, and in loud tones ordered the discontinuance of the service, and called upon the police to arrest Mr. Tooth. This the police refused to do, Mr. Webb, the vicar's churchwarden, assuring them that he endorsed the vicar's action and sanctioned the service. The police then withdrew, and after some altercation between Mr. Webb and Mr. Fry the service proceeded. At eleven o'clock there was a large congregation and some excitement, it being thought probable that Mr. Tooth would attempt to conduct the service. He did not, however, appear. After the service some persons, said to be members of the Protestant League, attempted to destroy the confession box, but after doing some damage, they were compelled to desist by the police and one of the churchwardens.

Religious and Denominational News.

EAST FINCHLEY CONGREGATIONAL CHURCH.

On Saturday there was a large gathering of ladies and gentlemen on the site of East Finchley Congregational Church to witness the ceremony of laying the foundation-stone and in other ways to show their practical sympathy with the work. Amongst the company were Samuel Morley, M.P., Dr. Underhill, Mr. H. R. Williams, J. Carvell Williams, E. Spicer, Mr. C. Edward Madie, Dr. Weymouth, the Revs. R. Harley, T. Hill, Brown, of Totteridge, Professor McAll, A. Hannay, E. Conder, R. W. Dale, and many of the leading Dissenters in that quarter of suburban London. The pastor, the Rev. S. Wardlaw McAll, M.A., having given out the hymn—

God of our fathers, in Thy name, &c.

A portion of Scripture was read by the Rev. Josiah Viney, after which the Rev. Samuel McAll, president of Hackney College, offered the dedicatory prayer. Mr. John Sewell, treasurer, then placed a bottle containing copies of the *Times*, the *Nonconformist*, and the *English Independent* in the cavity of the memorial stone, and Mr. Samuel Morley proceeded to declare it well and truly laid. Previous to doing this, however, Mr. McAll, the pastor, presented Mr. Morley with a trowel, observing that Mr. Morley had remarked that there was no need that it should be of silver. He also remarked on the harmony in which the building committee had worked all arrangements. In not a single case had any question been decided by a majority. They had been unanimous all the way through.

Mr. SAMUEL MORLEY, M.P., then said he was there partly as an expression of esteem and regard for their beloved pastor, and proceeded to remark on the peculiarity of Independency in throwing them on their own resources. He feared they were not putting forth all their strength, they had more liberty than other bodies, and they ought to have more activity. He considered as a body they were not standing where they ought to be. He did not believe that they were making any way amongst the people. There were more men and women outside our religious churches than in. The difficulty was how to get at them. They did not build places of worship for the people, but for themselves. Mostly they had recourse to pew-rents, a practice he strongly condemned, and did not welcome the people as they ought. He suggested the desirableness of their having a mission in London, and urged upon them never to forget that they had responsibilities beyond the measure of their obligations. He did not see the principles of Congregationalism so clearly in the New Testament as some of them did, and he believed that denomination would best win the people which was the most in earnest. Other denominations were waking up to a sense of their responsibilities, and he hoped they would not be behind. He had no faith in the power of authority to confute error and promote truth, and it was therefore the more incumbent on them as Free Churchmen to exert themselves to the utmost of their power. Mr. Morley then called upon

Mr. DALE, M.A., of Birmingham, who said what a pleasure it was to him to see a Christian Church being built, no matter what was the denomination to which it belonged. He would never forget the thrill of pleasure when he landed at Trieste after three or four months' visit in Mahomedan countries, when he once more saw Christian places of worship, though belonging to the Roman Catholics, for Roman Catholics worshipped the same Lord and Master as themselves. He rejoiced with them. He was a Congregationalist, as some of them might be aware, and he was an Independent. He was not quite sure that he shared in Mr. Morley's feeling of despondency, though the facts he stated ought to arouse their deepest anxiety. If the number of the people who did not attend a place of worship was increased, at the same time they ought to remember how the zeal of the Christian churches of the country had increased. The building, of which they had that morning laid the memorial stone, was an illustration of their faith that the Gospel of the Lord Jesus Christ was more than ever acceptable to men. It was the same abroad, and he asked whether in review of these facts they had not reason to thank God and take courage. A hundred years ago Voltaire had boasted that it had taken twelve men to establish Christianity but that now one would be sufficient to pull it down—and even at a later date no one would have anticipated such an increase of religion as was this day manifested in France. It was the same with the Protestants of France, who were now in a more flourishing state than they had been in since the time of the Huguenots. In Germany they had witnessed a similar revival of Evangelical religion; but the most remarkable illustration was to be found in the case of Italy. Let them look at the state of their own country a couple of hundred years ago, as revealed to them in Burnet's "History of His Own Times," and in Mr. Pepys' amusing Diary, or as portrayed in that famous sentence in the preface to "Butler's Analogy." Let them remember the days of Doddridge and Watts, and the treatment of Wesley and Whitefield. There was no need to despair of the future of Christianity. It was not they who had charge of the Gospel, but it was God who had charge of that and of us, too. The building of such a chapel as they

contemplated there was the answer of the Church to the men who say there is nothing in Christianity. He was impatient when he heard of the unwillingness of the poor to attend to the preaching of the Gospel. He was afraid that gentlemen at the West-end of London did not know much of the real state of things in that respect. In his own church he found there were two hundred members who were unable to pay for their sittings. It was the root of the nation that made it, and that was in a better religious state than some maintained. Don't suppose (continued Mr. Dale) that your organic life has nothing to do with the religious life of the district. He begged them to make the church a home, and then the people would press into it. And the church was meant to be that, for God was their Father and they were all brethren in Him. The principles of Congregationalism were those of a happy Church life, and in proportion as they developed that would they flourish. It would be interesting to anticipate what might be the state of things in a religious point of view fifty or a hundred years to come. In that time China and India might be converted, as we had seen in our day, Madagascar won to Christ. He trusted that they might ever find how near heaven is to earth, and how near God is to man.

The service was concluded with prayer and benediction by the Rev. John Havard, superintendent Wesleyan minister. Before leaving the ground, purses were laid upon the table by some of the younger members of the congregation.

After the service, the company adjourned to luncheon, which was held in the lecture-hall—the site of the old chapel, and which was well filled. After justice had been done to the fare provided, Mr. Morley proposed the health of Her Majesty the Queen, rejoicing in the fact that on that occasion they were to have no toasts, and remarking how much Her Majesty had done, by her court and life, to have a beneficial example upon the nation, and to strengthen the cause of monarchy all the world over. Letters of apology for non-attendance were read from the vicar of the parish and others; and here the Rev. Mr. McAll made a statement as to the origin of the church, and its state under his pastorate till the destruction of the chapel by fire, in November, 1875. Originally, the first beginning of the cause was in the Hog Market, when the late Mr. Mason was living in the neighbourhood, who ultimately gathered together the friends in his drawing-room. A chapel was built in 1830, in which the pastors had been the Revs. Watson, Birch, and Mr. Howell, now of Hastings. Mr. McAll spoke of his pastorate at Finchley as the happiest years of his life. The ground on which the old chapel was built having been found too narrow to admit of a suitable building being erected thereon, it became necessary for the committee to seek a new site. This they have succeeded in obtaining in a commanding position on the High-road, and within 300 yards of the old chapel, which is now used as a lecture-hall. The building, which is to be erected by Messrs. Tarring and Son, is Gothic in design, and will afford accommodation for 500 persons in the area and 100 in the gallery, provision being made for subsequent enlargement. The builders' estimate was 6,000*l.*, exclusive of organ, warming apparatus, gas, and other necessary fittings. To open the place free of debt, originally as much as 9,000*l.* were required, but in reality, it appears, 2,200*l.* had to be provided. It is expected the church will be opened in the spring of next year.

The Rev. Dr. ALLON referred to the hopeful way in which the work had been commenced. The church was built on a larger scale for larger usefulness. No church can live and prosper that seeks merely its spiritual welfare. He quite agreed with Mr. Morley as to the subordinate position in which they should place their own denominational principles, but there must be church organisations, and their very life depended on their being an aggressive character. They saw that kind of life rising in all the churches of the land. Their churches could not be selfish. If they were, they wither and fade away.

Mr. MORLEY said he was glad to hear what friends had said, though his own view was not quite so bright. He did not believe in an easy-going Church. Mr. Dale had spoken of one Voltaire—in our day we have fifty Voltaires—and he looked with excessive dread upon the influence of such. He had some knowledge of the subject. He had been more than fifty years a worker, and no one mixed more with the working men than he did, or knew more about them, and there was need to be on our guard that they should hear truth. He believed in an educated ministry. They could not have too much intellect if sanctified—but of late he had seen much of cultured intellect—and he believed it was leading people astray. They did not want mere intellectual gladiatorship. They wanted more Bible lessons. He thought the authority of Scripture was endangered by being told—as they were in these times—that one book of Scripture was not so authentic as others. Actually he had heard of a man who had boasted that he had written the name of God with a little g. The people would come if they were sought. He believed the common people never heard the word of God more gladly; they really longed for the preaching of the Gospel. It was not a question alone for ministers and deacons. The churches must raise up men qualified to go and speak to the people. Ritualism with all its tomfoolery can do nothing

for them. He believed there was a great future for Congregationalism. Mr. Morley urged upon them the importance of opening the church free of debt, and offered a hundred pounds donation, with another on the condition that the place should be opened free of debt.

The Rev. EUSTACE CONDER spoke of the catholicity of feeling incumbent on them as Congregationalists. If they were bigoted they were beyond all men inconsistent, but on occasions like the present they were bound to provoke one another to good works. He wished he would take as hopeful a view of things as Mr. Dale had done, but at Leeds they had to complain of a state of indifference more fatal than infidelity amongst the working men, although he had the testimony of a large employer of labour that they were never in a better condition. In Leeds they had been going ahead, and he did not believe that was an exceptional case.

Mr. Willis, as a Baptist, spoke of the unity of belief among all the free churches—they were all brethren. In the Church there was external unity with marked antagonism within. He dwelt on the example of their great Puritan forefathers—of Godwin and others—down to Bradbury, to whom the House of Hanover was partly indebted for its throne. It was a deplorable fact that whilst they could enumerate the names of 300 bishops and archbishops—with the exception of Butler, who was brought up among the Dissenters, they could count on their ten fingers the names of those who had done real work for the church of Christ.

Dr. UNDERHILL congratulated them chiefly on the fact that from that pulpit there would be no uncertain sound.

Mr. C. E. MUDIE proposed a vote of thanks to the chairman, offering an additional 100*l.* if the church was opened free of debt, and

Mr. VANNER, a Wesleyan, having said a few words of sympathy and congratulation, the meeting terminated.

We understand as much as 730*l.* was raised in the course of the day.

LONDON MISSIONARY SOCIETY.

The annual meeting of the London Missionary Society was held at Exeter Hall on Thursday morning last. There was a large attendance, though the hall was not crowded. The chair was occupied by the Earl of Northbrook, late Viceroy of India, and amongst those present were Sir William Muir, Sir Charles Reed, Mr. Henry Richard, M.P., Mr. Barran, M.P., Mr. G. F. White, Mr. J. Kemp-Welch (treasurer), Mr. W. R. Spicer, Mr. G. Williams, Mr. James Spicer, Dr. Wood, Messrs. H. R. Ellington, H. H. Fowler, Albert Spicer, Henry Wright, J. W. Williams, W. H. Wills, A. Marshall, J. Clapham, W. Bloomfield, W. Somerville, S. Pollard, Ald. Mantou, J. Scrutton; the Revs. Dr. Allon, Dr. Morton Brown, Dr. Kennedy, Dr. MacEwan, Dr. Aveling, Dr. J. R. Campbell, Dr. Henry Reynolds, J. G. Rogers, A. Hannay, E. R. Conder, W. M. Statham, J. C. Harrison, H. Batchelor, J. Viney, Andrew Reed, Dr. M'Ansland, and the Revs. Dr. Mullens, R. Robinson, and E. H. Jones, secretaries of the society, and many town and country directors. A hymn having been sung, and prayer offered by the Rev. W. F. Clarkson, of Lincoln,

The CHAIRMAN, who was received with loud cheers, said that the choice of himself to preside on that occasion was no doubt with a view to join closer the ties of sympathy and affection which bound together the Church Missionary Society, with which he was connected, and the London Missionary Society. He cordially accepted their invitation, believing that the foundation principle of the society was a sound one, and that in endeavouring to extend, by the help of God, the blessings of Christianity over the length and breadth of the world, it was not wise to endeavour to bind native Christians to any particular form of church government. (Applause.) The course which that society had taken of leaving the native church, upon all such matters, free scope and discretion was one which would tend to a more solid development of Christian societies than any attempt that could be made in the other direction. He thought the attempt to fetter missionary effort by the supervision of ecclesiastical superiors was totally unsuited to the circumstances. (Hear, hear.) It was to him a source of satisfaction to find that from the West Indies, the South Seas, in Africa, in Madagascar—that great and glorious field of this society—in India, and in China, the work of this society was by God's blessing, sound and good throughout. With regard to their work in Central Africa, that society had undertaken to occupy a central position in the interior of Africa, between the Church Missionary Society to the north and the Presbyterian Mission to the south. The expedition which had been sent by the society had but recently left these shores, and in the course of a few weeks it would proceed from the shores of Africa, opposite Zanzibar, to its destination on the distant lake. It seemed to him from the report written by Mr. Price, one of the missionaries in charge of the expedition, when last year he made a reconnaissance in the direction of the progress of the expedition, that the society had exercised a wise discretion in the choice of this missionary. (Applause.) He had recently met Mr. Price in company with their veteran missionary, Dr. Moffat, Colonel Grant, the African explorer, and the secretaries, and other representatives of the Church Missionary So-

ciety. It was a solemn scene that men so collected together should wish God-speed to this expedition, the result of which might be of incalculable importance to the future history of that great Continent; for who should say, as years rolled by, what would be the effect upon Africa of these three great missionary undertakings for the progress of Christianity, for the development of civilisation, and for the destruction of that fearful curse of mankind, the African slave-trade? (Applause.) The only part of the field of labour of that society of which he could speak from any personal knowledge was British India, where they had so many missionaries, and where their work encountered great difficulties. It was satisfactory to find that the reports of their missionaries in India gave hope of progress, and that they, in connection with all those who have been of late connected with missionary work in India, appeared to see signs of some movement among the people which gave hope that ere long there would be some great development of the Christian religion in that country. It was especially gratifying to find that that society had taken up in earnest the work of the Zenana mission, whereby, if carried on judiciously—for it required great caution—access must be obtained to the women of India, and especially to those of the higher classes. He believed there was now an earnest desire among the higher classes of ladies of India to acquire a thorough English education, and that desire could hardly be gratified unless by the self-sacrifice of English ladies who would devote themselves to this work. Though, owing to the fact that that society's labours were much greater in the South than in the North of India, he had not personally come much in contact with them, he was well acquainted with the names of those at the head of their society, and especially their foreign secretary, Dr. Mullens, who was specially looked up to as one of the leaders of missionary work in that country—(cheers)—and Mr. Sherrin, of Benares, a man of great learning, and of great sympathy with the natives of India of all classes and ranks, who had not only done good work as a missionary at Benares, but had published some valuable works upon the manners of the Hindoo tribes there. The mention of that city of Benares reminded him of the isolated position which missionaries occupied in that great country. Benares was a city which those who had seen it could never forget. Passing along the sacred river they saw the magnificent architecture of the temples on its banks, and hundreds of thousands of people assembled bathing in the sacred stream. The people there were peaceful and industrious, but "wholly given to idolatry." But they might yet hope that it would at some future time become a Christian city. In India there need be no fear that the expression of the desire that the people of India should become Christian, on the part of one connected with that Government, should be in any way misinterpreted. There they had no State-Church. (Applause.) The Church of England there was merely placed for the purpose of giving instruction to those who were connected with, and who went out in, the service of the East India Company. It was necessary, in a country consisting as it does of so many different people professing so many different religions, that government should be disassociated from religion. (Applause.) And the people of India know well that while individual Englishmen rightly did their best to spread their own religion, in the same way as did individual Mussulmans and individual Hindoos, that perfect equality before the law existed among all, and that no man was favoured or prejudiced by his religious belief. (Applause.) He thought the tone of all their reports was vigorous and manly. Their missionaries urged the principle of self-help upon the native churches, and the education of native ministers, who relieve the missionaries. It seemed to him that the efforts of the society in that direction had been crowned with much success, and that they might regard the operations of the society with confidence, and with the assurance that by the blessing of God a great work was being done by them in every part of the world where it had placed its missionaries. His sincere desire and wish was that the society might prosper, that the liberality of those who were interested in it might be called forth year by year to greater efforts, and that they might be enabled to increase its field of blessing and usefulness in other parts of the world than those now occupied. After some reference to the conflict raging in the south-east of Europe, his lordship expressed his earnest hope that the area of the war might be limited, that this country might not be involved in it, and that it would end in a speedy and permanent peace. (Loud cheers.)

The Rev. Dr. MULLENS, the foreign secretary, read an abstract of the eighty-third report of the society, the work of which, it was stated, instead of becoming less onerous, required a larger amount of studious care. The area of their labours was extending, and the result of the missionary operations of their various agencies exceeded the purposes of the most benevolent and the expectations of the most sanguine:—

The reproductive power of the Gospel is seen in the self-help which these churches manifest, in the growth of an effective native ministry, and in aggressive efforts sustained by themselves to carry the message to regions beyond. But besides all this, as the years go by, it is seen to exert an amazing influence upon whole communities among whom it has obtained this firm footing. It is forming new households, Christian in their relations to one another, and Christian in the training of their children. It unites neighbours in kindly bonds to one another, and heals the sources of the feuds and

quarrels by which their heathen life was endlessly worried. It recasts and renovates the relations of chiefs and people, governors and governed, and reviews the entire character of their public laws. Setting the face of these communities, old or young, few or many, toward the one living God, it lifts up the whole purpose, hope, and rule of their national life. It thus alters the entire current of a nation's history. With the new security and mutual justice brought by their new faith, there spring up new industries, new resources, a literature, new laws. Whether it be Samoa, Madagascar or India, whether it be China, Central Africa, or Japan, the more widely Christian truth is spread, and the more completely it lays hold of the heart and life of their people, the more sure and the more complete will the elevation of these nations become.

THE MISSIONARY STAFF.

In several of the society's principal missions important questions have come up for settlement which required grave and prolonged consideration; but among these home matters there was one—the increase in the number of their students—which had called forth great thankfulness. In recent years the society had lost a large number of able and faithful missionaries whose services were held in high esteem. At the same time the claims of the great Eastern Empire were growing more pressing. They felt that, though a limited number of candidates was coming forward, and vacancies were substantially filled, yet the society was suffering from a lack of men. During the past twelve months they had had no less than thirty-five offers of service, and they came from young men in many grades of society and varieties of employment. Of these sixteen had been accepted, so that they had now on their roll forty-six students who were being trained in the various colleges. During the year the directors have been able to send out seven new missionaries, of whom one has proceeded to China, two to the Matabele Mission in South Africa, and two to Central Africa, and three ladies have gone for the first time to the Madras Presidency in connection with the Zenana Mission and female education. Last year the directors reported that the society had lost ten missionaries by death or retirement. They have on the present occasion to report the loss of nine—The Revs. R. B. Taylor, Dr. Nisbet, W. Alloway, A. Joyce, J. T. Wesley. The society has also lost the valued help of four other brethren, who have retired from its service through sickness or length of years—the Revs. J. Naylor, from Calcutta, H. Royle, from Aitutaki, T. Atkinson, from South Africa, and S. Ella, from Samoa, the last having been the patient advocate and defender of his persecuted flock in Uvea, to whom fanatic priests would not allow that liberty of worship which their brethren enjoy in all the English colonies. Several valued brethren, whose age had necessitated their retirement from active missionary life, and who were rendering welcome service at home, have also been called away. The Rev. C. Rattray, the Rev. E. A. Wallbridge, the Rev. Rogers Edwards, the Rev. George Gogerly, the Rev. Dr. Mather, so summoned home, ripe in years and honours, form a noble band of veterans of whom the friends of this society may well be proud; while the Rev. Clement Dukes, Mr. E. Lewis, and Mr. George Wood, of Manchester, Sir Titus Salt, and Mr. Henry Spicer, of Highbury and Putney, gave liberal gifts and willing service, which were true additions to the society's strength. But though, in consequence of recent losses, the number of missionaries was less than for many years past—being 150—there was no cause for apprehension.

During the last ten years a great change has been in progress in the position occupied by the English missionaries. Before that time, in not a few cases, they had charge of churches, English and native, which could no longer fairly claim such aid from a missionary society. In 1866 there were seven English churches in our mission field, supplied by missionaries of the society, which now are wholly independent of its care. There were also forty-three native churches, which were then under the direct charge of English missionaries, which now are taught entirely by native pastors, or by English or other ministers, also independent. The work once carried on by the society's missionaries in these fifty cases still exists, is strong and vigorous, and, indeed, may justly be regarded as having reached a higher stage of Christian life. But that elevation and advance have left fifty English missionaries free to take other forms of service, and specially the aggressive side of missionary life. The Tahitian group of stations has three missionaries, where it had six; the Harvey Islands have two, instead of five; Samoa six, instead of ten; the Loyalties three, instead of five. No church has been given up, no station has been abandoned. On the contrary, the out-stations are more numerous than ever, and their character stands deservedly high. Nor is this all. While this readjustment has been going on year by year, new ground has been occupied, the old stations in great cities have been strengthened. With growing years the area of the society's aggressive efforts has greatly extended, and never was its teaching power exerted over so wide a range of territory, or were so large a number of native people, Christian or heathen, affected by its influence as at the present time. Never was so large a proportion of its best agencies employed in fulfilling its direct purpose of evangelising the "unenlightened" among the nations, as in the years gone by.

THE FINANCES.

The report went on to refer to the finances of the past year. The stagnation of trade, which has so seriously affected the comfort and the prosperity of the country at large, has not exerted any great influence upon the funds of this society. While in 1875 the ordinary income from subscriptions, donations, and collections amounted to 62,563*l.*; during the past year, including a donation on annuity of 2,000*l.*, it has amounted to 63,664*l.* Special contri-

butions desired for the Central African Mission have been received, to the amount of 5,398*l.*, in addition to the 5,459*l.* contributed last year. Legacies, which generally reach an average of 6,000*l.*, and in May, 1876, amounted to 8,814*l.*, at the present time have amounted only to 3963*l.* The directors, therefore, instead of having a balance in hand, are called upon to face a serious deficiency on the ordinary outlay of the year, amounting to 3,848*l.* The interest of the young in the society's work has again been strikingly manifested in their New Year's offering for the missionary ships. At the beginning of 1877, as a result of the cards returned to the Mission House, 5,000*l.* were received as contributions, and 14,000 copies of the book, "Faithful unto Death; or, the Martyr Church in Madagascar," by the late Rev. W. Ellis, were issued to the successful collectors. The expenditure of the society had been unusually heavy during the year. Several of the special items named were already provided for by special contributions invested on their behalf in previous years. Among these were the provision for the extra outlay in China, which had been drawn from the reserves. But, because the society's work in every part of the world was vigorous, and was receiving a blessing which calls for the warmest thanksgiving, the ordinary expenditure continued steadily to increase; and with the moneys raised and expended at the stations (amounting to 22,227*l.*) the total of the year had amounted to 117,445*l.* Continued liberality, therefore, as well as warm affection and fervent prayer, are needed to maintain these useful labours.

THE NATIVE CHURCHES.

The report then speaks of the native churches, which were yearly growing stronger, and their members increasing in numbers.

It is specially in the older and stronger missions that devoted Christian young men have been taken under special training for pastoral work, for school teaching, and as missionaries and evangelists to their heathen fellow-countrymen. At present some twelve theological classes or institutions are being maintained for this purpose; and at times, they contain as many as two hundred students. There has frequently been danger of creating too large a supply of these native helpers; and nothing has proved more pernicious to the native church or more destructive to their self-reliance, than the employment of too large a number by funds drawn from England. A certain number are absolutely necessary as assistants to the missionary. The directors have been anxious to place the employment of others on such a healthy basis, that all risk of harm shall be avoided. Some naive pastors have their income entirely provided by their people. Others receive a portion from their people and a supplement from the society for a limited term of years. Some evangelists and missionaries are wholly employed in aggressive labours, and receive salary from the society. For many years a great blessing has rested upon this branch of the society's labours. The number, standing, and character of these native brethren continue steadily to rise; the native churches are largely increased by their efforts; and certain branches of new missions are placed entirely in their hands.

In the Madagascar mission a considerable number of such pastors and missionaries were serving the churches. There were forty-five pastors and evangelists of a higher class; and three hundred and nineteen as included in the second rank. Some of the principal pastors in Madagascar were well known by name to the society's friends; and some who were the helpers of their brethren in the dark days, like Andriambelo in the capital, and Razaka in Vonizongo, still lived among them in usefulness and honour. But the younger pastors also were taking a fair share in the guidance of the native churches, both in their spiritual life and worship, and in the education of their children, and they bid fair to follow in the footsteps of their excellent predecessors, and were spoken of by the English missionaries in very warm terms.

In the South Sea Mission the older native churches enjoyed the services of many excellent pastors, who had been carefully trained in the institutions in Tahaa, Rarotonga, Samoa, and Lifu. The reports of the society had often referred to the pastors in Tahiti, Borabora, and the Austral Islands; to those in Rarotonga, Mauke, Atiu, and the Penrhyn Islands. And everywhere, with these picked men, it was found that increased responsibility brought with it increase of strength and grace; and that the better class of native converts were quite able to guide, instruct, and build up their brethren in the faith. The Samoan Mission, with its large number of churches and its wide range of work, is also strong in native ministers.

For a long series of years, in the Malua Institution, Dr. Nisbett and Dr. Turner have been training native young men, as teachers of their countrymen, by a course of instruction which has spread over several years. By degrees the churches, even in remote villages, have been well supplied with these brethren; and they have at length attained to such experience and knowledge that the full authority of the pastorate has been placed in their hands. Some three years ago the Rev. G. Pratt placed six of his preachers in that responsible position. In 1875 the missionaries generally ordained fifteen teachers to the pastoral office; and during this last year Dr. Turner, by the appointment of his brethren, ordained all the missionaries settled over the churches and missions in the outstations in the northern islands. Nineteen ordained pastors or missionaries were thus added to the mission, having full powers in the management of the stations and islands placed under their care. The extent to which the Christianity of Europe, and Asia, in its main features, is developed and reproduced in the little communities of Polynesia is simply wonderful.

The same system had been carried on in the West Indies, where there are likewise native

pastors, and there are some ordained pastors and missionaries labouring in the South African Mission—four being the first students who had completed their course in the Moffat Institution. Many were also employed in connection with the Chinese Mission, and there are twenty-seven in India, almost all highly educated men, and well versed in the English language; many of them having been from ten to twenty years in the ministry. The Travancore Mission has a large number of native ordained ministers, and might be expected to possess a great many more. The education of evangelists, pastors, and missionaries had been carried on for a long series of years; and there was in the mission a considerable body of tried and well-instructed men.

MEDICAL MISSIONARIES.

The report goes on to refer to the importance of medical missionaries, especially in the East, where they were so often appealed to to alleviate the sufferings of the sick and injured, and where the ignorance as to diseases and their remedies is extreme. The society has six well-trained medical men in its service, located in China, India, and Polynesia. It has been closely identified, also, with the Medical Mission in Madagascar under the charge of Dr. Davidson. The Rev. J. Gilmour had found his knowledge of medicine invaluable in his recent extended tour into the Mongolian desert. The London Mission Hospital at Hankow, built at a cost of 1.350*l.*, had been of great service, and in India the English missionaries in country stations had found numerous occasions of giving medical help to the people, which had had a very beneficial influence in their missionary operations.

FEMALE EDUCATION IN INDIA.

In India decided progress was being made in female education, whether attention was directed to the amount of labour carried on, to the plans pursued, or to the impressions made. The weakening of the many ancient prejudices against the enlightenment of women gives promise of early fruit of the best kind. The plans of the directors for increased effort in this department were stimulating local effort, and the reports of the past year bear testimony to the great activity displayed in Zenana work. Lacemaking had been introduced for the employment of Christian women, widows, and girls, and had proved an invaluable blessing at Travancore and Tinnevely, and thus the Gospel was now, as in all other ages, proving to be the special friend of women and children in heathen nations.

CHINA.

During the past year the work of the society in China had given to the directors and to the missionary brethren great satisfaction, and has received an unusual blessing. The eight principal stations of the mission have been well supplied with both English and native missionaries; their strength and usefulness have been sustained by steady and earnest labours, and the result is that, under the Divine blessing, no fewer than four hundred adults have been baptized during the year. It is with great thankfulness that this fruit of faithful toil has been gathered in. China forms one of the most promising fields of labour cultivated by the society. A very interesting report comes from Peking, from the Rev. Dr. Edkins, who in April last reached that city once more, after his visit to England. Dr. Edkins found the work growing strongly on every side. His visits to the country stations had to be repeated, and within eight months no less than fifty-three persons were baptized. The mission at Hankow, six hundred miles up the River Yang-tse, is well known to the friends of the society. It is strong in numbers, carries out a broad plan of Christian labour, including a medical mission, and from the first has received a great blessing, but never before have the directors received an annual report which called forth such devout gratitude as the report of the past year received by the Rev. Griffith John, who says that it has been a year characterised by constant, earnest, and prayerful work, and by marked tokens of the Divine favour upon it. In the chapel, the hospital, and the streets, the Gospel had been preached to tens of thousands who had never heard the glad news before.

It will be remembered that on one occasion, about eighteen months ago, when Mr. John and Dr. Mackenzie were engaged in visiting the district of Hian-Kan, they were attacked by a mob, and narrowly escaped severe injuries. The matter was promptly attended to by the English Consul, and suitable apologies were made by the native authorities. Mr. John, in describing the incidents connected with his second visit, says that the district magistrate gave him a most cordial reception, and that accompanied by the native Christians, he and his friends visited all the surrounding villages, and preached the Gospel to thousands of men and women who had never seen a foreigner before—

In some of the villages platforms were raised for us, and immense congregations gathered to see us and to listen to our message. In one village there must have been two thousand people at least; and the sight reminded me of those grand open-air meetings held amid the mountains of my native Wales, which I have often attended, and which used to have such wonderful charms for me in days gone by. The curiosity of the people had been fairly excited, and everywhere crowds of men, women, and children, were awaiting our arrival. We made it a special point to call at the villages where we had been molested, and preach the Gospel of peace and goodwill to the inhabitants. At first, the villagers appeared shy and guilty; but after full explanation of principles and intentions on our part, and many expres-

sions of regret on theirs, much of this timidity passed away, and we took our leave of them, feeling assured that they understood us better, and cherished more kindly feelings towards us.

Mr. John thus summarises the results of the year so far as baptisms and admissions to the Church are concerned:—

The number of admissions this year has been very large as compared with any previous year. We thank God that we are able to report ninety-six for Hankow itself; twenty-two for Wuchang; and four in connection with Han yang; in all, one hundred and twenty-two adults. This is more than twice the number received in any previous year, and equal to three or four ordinary years. Though two or three of these young converts have already disappointed us, most of them seem to be Israelites indeed. Some of them are among the most warm-hearted and earnestly active in the church.

One of the most extraordinary facts connected with this growth of the Hankow Church was that many converts were brought in by the labours and instructions of the native members themselves. Equally gratifying information had been received from the mission in the district of Poklo. Here it is evident that the faithful and long-continued labours of the pastor are beginning to bear very solid fruit. The total number of converts baptized in the two stations last year was 151. There, under the auspices of Dr. Eithel, an Independent native church had been formed, the native Christians taking their own course in respect to organisation. They intend to appoint a native pastor, and eventually to dispense with all pecuniary aid and superintendence by the London Mission.

MADAGASCAR.

Mission work in Madagascar continues to grow in strength and solidity as the years go by; and as it assumes that settled shape, and secures more completely that adaptation to the existing needs of its people, which have been the special care of the directors during the last few years, the country stations have grown more numerous. Several model churches have been completed, and the agencies for promoting education have been greatly multiplied. The number of well-trained evangelists and school teachers is steadily on the increase. Both the college and the normal schools are telling with greater power on the churches and on the young. The central churches and congregations of the mission in Imerina and the Betsileo have naturally made the greatest progress. Yet the majority of the members, even of the Imerina churches, are but young Christians. The statistics of the congregation show something like sixty thousand professed members, among a quarter of a million of adherents and worshippers, who have placed themselves under Christian instruction. Satisfied that these congregations are in good hands, and that only time will secure for them the training and the progress which the friends of the society desire on their behalf, it is to the outlying districts that the directors in recent years have turned with special interest, because they know that there there is special ignorance. Among those who with singular devotion is labouring in one of these districts the Sihana on the north-east of the island province is the Rev. J. Pearce, who has provided a rough home for himself, and is employed all available means in his work, evangelists, teachers the Bible and other books, and has begun to establish schools. During the past two years no less than six journeys have been taken by other brethren to other distant districts, to examine, counsel, and aid their backward people. Ere long it is hoped that by such visits the influence of the mission will be felt to the extremities of the island. On the borders of Imerina also, at the extreme ends of those lines of service which the missionaries are following, the outlying districts are found to be in the same condition. The directors have felt specially anxious to see these country stations well established; and they honour greatly the brethren who have been willing to forego the comforts of social life in the capital, and accept the loneliness of district life, for the sake of the people who so greatly need their help. At the present time there is no question in the Madagascar mission which needs more careful attention than this. Amongst those who are thus engaged are Messrs. Pick, Pickersgill, Beveridge, Peake, and Sewell, and they are all working with confidence in the result. In the capital and around it the native churches are being built up, but there is a great tendency to a nominal profession of Christianity, and the missionaries have rather to winnow the mass gathered in than to sow in fresh fields; to teach the first principles of Christianity to those already received into fellowship, rather than to those standing without. There is, however, a considerable number of thoroughly good reliable Christian men in the churches. To the churches in Betsileo, as well as the older churches of Imerina, the English missionaries pay repeated visits, and their words of counsel as to worship, discipline, and instruction are equally beneficial. Far greater results have been reaped in educational work than in any preceding year. In the Imerina Normal School there were 294 scholars, and it is impossible to meet the demand for teachers. In the Theological Institution, under the care of Messrs. Joy and G. Cousins, there are eighty-six students, who are in training as evangelists and pastors for the native churches. In the province of Imerina there are 543 primary schools, with 34,150 scholars, which are generally flourishing and well reported of by the Government inspectors. Amongst these is the Palace School, in which the number of scholars is sixty—sons of the Prime Minister,

officers, and judges. In these the Queen and Prime Minister take much interest.

INDIA.

The report then proceeded to refer to the mission field in India, as to which those who came over to visit their native land never failed to give evidence of the blessing they are receiving in the present, and to point to the prospects of a not distant future. Their reports breathed the same spirit. In that part of the world their missionary brethren, like Englishmen in general there, were active and enterprising.

Preaching to the heathen; a ready use of the vernacular languages; a broad system of English education for the higher classes, and of vernacular schools for the lower; itinerancies and visits to festivals; girls' schools and zenana visitings; translations of the Scriptures; the preparation of tracts and school books, of books for Christians, books for Hindus, and books for Mahomedans; lectures and examinations for university students; with wise counsels for the healthy, and medicines for the sick—all these, and more, find their fitting place in the scheme of instruction prepared to bring the Gospel of the grace of God to bear upon the great population of the Indian Empire. And these plans are as fresh and are worked with as much vigour as at any period of their history.

Throughout Bengal missionaries and native evangelists continue to preach the Gospel in the cities and villages, and according to the testimony of native teachers the deep rooted prejudices against Christianity and the strong faith in Hindooism is vanishing away, and the Christian teachers are winning the sympathy of the population. Nearly 700 students attend the society's institution at Bhowanipore near Calcutta, which occupies a foremost place in the important system of Anglo-Vernacular Christian education. Latterly special efforts have been made for the education of the poor East Indians of mixed blood. The painful famine which has now prevailed for several months in South and Central India has necessarily occupied the best attention of the Indian Government and the thoughtful care of its most able and humane officers. Many of the converts of the society's mission are involved in it with their neighbours, and are doing their share not only in bearing it themselves, but in helping others in their great need. The calamity would, no doubt, greatly affect the working of their missions, for numbers of their people had been compelled to leave their villages, and to wander from place to place in quest of work and food, so that they are, to a great extent, deprived of the usual means of instruction provided for them by the mission and its out-stations. The village schools had also become disorganised. Amongst the greatest sufferers by the famine had been the native church and congregation at Belgaum. This calamity is, says the Rev. J. Smith, "helping not only to shake the faith of the people in their gods, but also in breaking to some extent their caste." And there is various testimony as to the growing change on religious questions among the Hindoos, and the way in which the reading of the Bibles and other Christian books is affecting those who study them. In the seven districts of Travancore the society has 265 congregations under the care of ten native ordained pastors or missionaries, and of 180 evangelists and assistants. As in Madagascar, the variety of work carried on for their benefit is very great, and every superintending missionary finds his hands full, as he visits these districts and advises with the native helpers, who look to him for counsel. Many details of the progress made in respect to native churches and schools are given. It is also stated that in the Travancore district, as in British Guiana, the Cape Colony, and Madagascar, a church council has been formed consisting of the English missionaries, all native pastors, and representatives from each district, annually elected by its churches. These associations are not only a proof of progress, but are themselves an additional and valuable instrument of promoting progress to higher degrees. They manifest, as they spring from, the principle which runs throughout the society's system, not only of helping others, but stimulating them to help themselves and to edify one another, and being based upon free prayer and free preaching, the entire system of worship and government has been arranged by the missionaries and their people upon the spot. The report states that the experience of all missionary societies during many years has shown that, in India, as elsewhere, rapidity of progress stands in inverse ratio to the difficulties encountered:—

Among the simpler races of the empire, among Santals and Coles, among Shanars and Karens, the Gospel and the missionary were early recognised as friends; the wisdom and the graciousness of their message were soon appreciated; and a steady stream of converts from these races has flowed into the Christian Church. At the present time more than two hundred thousand of such converts are on the roll of those churches. Their intelligence and moral stamina are but moderately high, and it has been found more difficult to raise than to win them. On the other hand, in the great cities, every year there are drawn out of Hinduism, with hard struggles, a few converts possessing birth, intelligence, education, and high principle, and having convictions respecting Christianity which are sharp, clear, and strong. A large proportion of these men have become native pastors and ministers of a high order. They are like the diamond, hard, capable of high polish in the rough collisions of human life; and, under Divine teaching, they reflect with wonderful beauty that heavenly light which shines upon them. A wider, general fruit of past labours is seen in the extensive change which has passed over Hindu convictions and Hindu life, and which is moving more

rapidly onward every year. Idolatry is steadily dying; it is still a habit, tenacious from its venerable age, but a habit rather than a conviction; and religious knowledge, the knowledge of God as He is, and of what He does for men, is far more spiritual than it once was. The duties and obligations of taste are changing their character, and are giving place to a broader human fellowship and a care for men as men. In no country are the obstacles to a reception of the Gospel so numerous or so strong; in no country are missionary plans so broad, so well adapted to their field, so ably and perseveringly carried out. In no country are missionaries so full of heart, so assured of the highest and the best results. None appreciate more fully than they the severity of the struggle, the issues involved, the grandeur of the results which are certain to follow. A new creation, a new and Christian empire! This is their hope, and this their sure reward:

POLYNESIA.

The reports relative to the society's missions in Polynesia show that the native churches are still growing in grace. They are becoming self-reliant and self-supporting; they accept arbitration and counsel in their differences. Their native pastors are more numerous, and are able to bear heavier responsibilities. In the four chief groups of islands a large amount of detail has been taken out of the English missionary's hands: he has ceased to be a local pastor, and he is the adviser of all, the superintendent of education, the instructor of the native militia. In the South Sea Islands trade and commerce increase, and with them the material comfort of the people, whose increased resources have been devoted to improve their dwellings and to the erection of handsome buildings as churches and schools. Mr. Brassey, M.P., who has recently visited Tahiti in the course of his yachting tour, bears striking testimony to the material and social improvement of the population. He says that "their dignified bearing, courtesy, and intelligence, afford models for imitation to the most advanced peoples of Europe." The island of Niue (Cook's "Savage Island") with its five thousand people, continues to grow in faith and strength, and like the islands earlier taught, to take its share in benefiting that outer world to which it was linked again only twenty years ago. Throughout the Polynesian group the purpose which the English missionaries steadily keep in view is to stimulate self-help and self-reliance in the people themselves. Other missions are following the system thus commenced by the society several years ago and now largely carried into effect, such as the Wesleyans in Tonga or the Friendly Islands. In New Guinea the past year has been one of very great trial, though in the earlier, the Papuan branch of the mission, decided progress has been made. The eleven islands in Torres Straits are still occupied by the native missionaries, with the two stations on the mainland; and as the station at Somerset has become more exposed to danger, Mr. Macfarlane has now settled on Murray Island, in the midst of these scattered settlements. Fearing that their teachers were going to be removed, the people of Saibai and Katak came in large numbers as a deputation to Mr. Macfarlane, begging that they might be allowed to remain. On Darnley Island the same request was urged; and great was the satisfaction felt when its people found their wishes agreed to. The mission on these islands is only four years old, but the change in the habits of the people is already great. Amongst others, Signor D'Albertis, the Italian naturalist, bears testimony to the beneficial action of the native teaching, and says that "the London Missionary Society may be proud of two such teachers as Elia and Lochat, who are eminently qualified to reform the wild tribes, and to prepare the ground for future settlements." On the 21st of August last, hardly two years from the date of her first arrival at Cape York, the Ellegowan completed her sixteenth voyage among the society's stations in Torres Straits. Being very much out of condition she has been sent to Sydney for thorough repair, and it is hoped that she will be ready for service in June. The mission on the eastern side of the Papuan Gulf, and on the south face of the eastern peninsula of New Guinea, has not prospered, but has been called to suffer to an unusual degree. In the neighbourhood of Yule Island, a savage tribe from the interior suddenly attacked and killed Dr. James and Mr. Thorgren, who were visiting that coast as naturalists, and placed the lives of the native teachers in danger. The members of the mission at Port Moresby having been decimated by disease, the mission family was removed to Cape York and Sydney. Regarding the results of his recent visit and of the work which he carried on in Eastern New Guinea for two years, Mr. Lawes writes in very hopeful terms.

SOUTH AFRICA.

The report then speaks in detail of the various and wide-spread missionary fields in South Africa, where immense social changes and material improvement are taking place:—

Thrown to a large extent upon their own resources, the society's twenty churches within the Cape Colony are by no means going back. On the contrary, growing out of their transition state, united in a practical and well-managed Union, anxious to fill some of their vacancies by new men from England, and to train their best native teachers at Lovedale and the Kuruman, they are endeavouring to render their position more secure, and to maintain church ordinances more firmly than ever. In these efforts they have received both warm sympathy and practical help from the directors; and it is hoped that, in a few years, in aggressive efforts among the heathen natives who crowd into the colony for employment, they may not only find a blessing for

themselves, and believing converts from among their neighbours, but may bind themselves in close fellowship with the tribes in the interior, and send back among them many a native missionary who shall preach the Gospel in the regions beyond.

Of the great and beneficial changes that have taken place in South Africa the report gives the following vivid and encouraging picture:—

Sixty years ago, when John Campbell's wagon crossed the Orange River, and took its first journey among the native tribes to the northward, he was almost the first Englishman upon whom those tribes had ever set their eyes. He went among them fearlessly, not to sell rum and guns and powder, but to speak kindly words. His gentleness and courtesy produced a deep impression, and led them to believe that he was, indeed, a friend. The tribes he visited have been broken up; the towns he entered have disappeared. Wars with one another; the irruption of enemies, Mantates, Bergenaars, and Zulus, have destroyed many, and have scattered more; to reform around new centres and cluster round new chiefs. But the Kuruman Mission was founded, and, under able and devoted men, its many Christian agencies were set in active operation. The language was learned and written; the Gospel was clearly and simply preached; schools and books were prepared for the young; the printing-press wrought its marvels in multiplying itself; the forge and the carpenter's shop contributed to their comfort; and many an appeal was made to the medicine-chest for the relief of suffering and pain. For long years the missionaries were grievously misunderstood. The mildest supposition was that they were runaways from their own people; and every act of kindness was received and appropriated without any thought of gratitude in return.

But self-denial, long patience, and continuance in well doing, sustained by Divine grace, and followed by a Divine blessing, in due time had their reward. The very lives of the people were saved, and the destruction of the tribes averted, by the wise advice and courage of the missionaries, and the earnest help of their Christian friends the Griquas. At length converts were gathered; happy deaths testified to the comforting power of the new faith. Testaments and books were read and understood; the Sabbath and its worship were welcomed and enjoyed. Civilisation soon followed—a growth from within, not from without. Fresh advance was made farther into the interior; new stations were established by men whose names have become world famous, with the same self-denying efforts and with the same results; discoveries were made; distant tribes were visited; the wagon of the missionary was seen among the Matebele and the Makololo; and while peace reigned over the land, English hunters and English traders, journeying in safety, not only aided in making known to these secluded tribes the resources and the strength of Englishmen, but secured protection and free intercourse for the natives themselves. Again and again the mission was strengthened by new stations and new men, until the society has seven stations where there long existed but one, and twelve English missionaries where there were but three. Slowly, but steadily, the churches are increasing; converts multiply; the faithless find his vocation gone.

The greatest peril to the missionary enterprise in South Africa has been the Boers of the Transvaal Republic, whose treatment of their native subjects has always been a standing menace to the natives outside, which natives not only admire and trust the English, but desire their protection. [As our readers are aware, their troublesome State has now been annexed to the British dominions, and the wishes of the various native tribes are likely to be carried into effect.]

CENTRAL AFRICA.

The last section of the report read by Dr. MULLENS refers to the proposed mission in Central Africa, of which region we knew so little five years ago, and as to the features and population of which Livingstone, Stanley, and Cameron have lifted the veil.

It is well known that three missionary schemes are now on foot for the purpose of carrying the Gospel to the centre of Africa, and of maintaining a permanent system of Christian instruction for its numerous tribes. The associations which undertake these schemes have chosen the Great Lakes of the interior as the principal sphere of their efforts; and each society adopts one of these lakes, which form a great line of water communication stretching from north to south, with breaks of land, over a space of a thousand miles. Each of these schemes is now in operation. During the past year the settlement of the Presbyterian Churches has been commenced at Livingstonia, on Cape Maclear, at the south end of Lake Nyassa. The stores and furniture of the mission were successfully carried above the rapids of the Shire River by the willing Makololo. The steamer Ilala was pieced together, and Lieutenant Young, by means of the little vessel, circumnavigated the lake and took a survey of the territory which the mission plans to take in hand. Farther to the north the Church Missionary Society has successfully commenced its mission in Uganda, on the shores of the Victoria Nyanza. Its missionary party, under Lieutenant Smith, were approaching that lake at the close of last year, and ere now have doubtless placed their steamer on its waters, and have commenced their settlement in the chief town of King Mtesa. The London Missionary Society has taken the centre position, and its little band of missionaries have been instructed to place two stations on Lake Tanganyika; one near the town of Ujiji, the other at some suitable spot near the south end of the lake, and open to communication with the mission on Lake Nyassa. In addition to these plans, the scientific world and the merchants of Glasgow have other schemes on foot, suggested by a Conference at Brussels called together by the King of the Belgians, which have in view the opening up of safe and convenient routes for mercantile traffic. And at last the Portuguese Government has appointed a Commission to inquire into the relations of its African officials with slavery and the slave-trade. These various schemes, and especially those of the three missionary societies, are working together in the most cordial manner. In their design and general character they are remarkably alike; and in their hold of the country before them each scheme

supplements the others, and will thoroughly aid the others to accomplish its share of the common purpose.

With a view to obtain full information on these points the board despatched to Zanzibar the Rev. Roger Price, himself an experienced missionary, and well acquainted with the details of the problem to be solved. Having arrived at Zanzibar, he made many inquiries from Dr. Kirk, Her Majesty's Agent and Consul-General, and others, from all of whom he received the warmest encouragement and help. By way of experiment he made a long journey into the interior with thirty bearers, with supplies and a number of bullocks. His effort was a complete success. In twenty-six days he reached Mpwapwa on the plateau, bullocks and all; rested four days, and in sixteen days more was back again at Zanzibar. On a careful review of his experiences, Mr. Price, in an admirable report of his work, strongly recommended the directors to try the experiment of employing wagons, carts, and oxen upon their expedition, and to adopt the route which he had discovered. Dr. Kirk went over the matter carefully with Mr. Price, and was so impressed with the facts which he had gathered that he heartily adopted the same conclusion. At the head of the mission are Mr. Price and the Rev. J. B. Thomson, of the Matebele mission, who has willingly transferred his services to this new field. There will be five English missionaries in all, and a building assistant. They will take with them stores for five years, which will be transported into the interior from the sea-coast by a wagon-train drawn by oxen. The chief portion of the stores and outfit of the mission left London on April 14 by the steamer Java, direct for Zanzibar. It is hoped that the entire party will be reunited in that place on May 21; and that, after spending a month in preparation in their camp at Ndumi, the wagon-train will start for the interior on July 1. May the many prayers which have been offered on behalf of this effort to save the lost and neglected tribes of Inner Africa be accepted by that Saviour in whose name and for whose kingdom the work is gratefully and lovingly undertaken! (Dr. Mullens concluded the reading of the abstract of the report amid loud cheers.)

We have devoted so much space to an analysis of the principal features of this informing and comprehensive report—probably one of the most remarkable and interesting ever presented by the directors of any missionary society, and certainly worthy of such space as we have been able to offer—that we have not left much room for the subsequent speeches, which are reported with great fulness in the *English Independent*.

The first resolution, which was moved by the Rev. W. M. STATHAM, was to the following effect:—

That the report, passages of which have now been read, be adopted; and that it be published and circulated among the members of the society. That this meeting joins the directors in thanking God for the great progress which has been made in recent years in the care of native churches by native pastors; for the steady progress of the work in India; and for the special blessing which has rested upon the mission in China during the past year.

In the course of an eloquent address, the speaker spoke of the report as truth set to music, and remarked that, though they might be living in an age of cynicism, it was gratifying to find that they had an audience outside of them composed of men of many churches, and men who were waking up to the consciousness of the truth of what Lord Northbrook had said, that after all the interests of Britain in India were not those of a mere military Power; that if they wanted to hold India they must not hold her by the throat, but by the heart. (Applause.) Our Government have learnt the great lesson that, after all, it was not by patronising their vices, but by standing by the great principles of eternal truth, that the Empire of India was to be preserved. (Applause.) He congratulated Dr. Mullens on being enabled to tell them of this increase of native pastors, and of native teachers. They could trust them their honour, fidelity, and heroism. Let them never forget that these native preachers had given dozens of martyrs for the Gospel of Jesus Christ.

The Rev. W. COUSINS, of Madagascar, in seconding the resolution, said that in that island they had an immense amount of nominal Christianity. No less than 275,000 people were adherents of their mission, who had come suddenly into Christ's church; many of them, especially in places distant from the centres of missionary operations, because it was the religion of the Queen and Court. It would have been easy to propose an alliance with the State, especially when the Queen became a Christian, the Sovereign always having been regarded as a kind of high priest. But the Queen had now been reigning nine years, and they thanked God no such alliance as this had ever been formed. (Cheers.) The speaker then referred to the strong opposition they met with from the Jesuit mission in Madagascar, consisting of sixty agents of the Romish Church; to the cropping up of the old heathen superstitions; and to the growing love of strong drink among the young men of the richer families, though among the common people their was general sobriety. Their work therefore was not in the main accomplished in Madagascar—he often thought it was but well begun. All that they seemed to have done thus far was to place the light in a few central positions. Supposing there were 275,000 Christians, that only meant that for every Christian man in Madagascar

there were still some ten or twelve heathens. If the Gospel had been somewhat firmly established in the central parts of the island, there were still vast regions untrodden by the foot of the European, and some places so dark that no ray of Christian light had thus far shone upon them. The missionaries had much difficulty to make these Malagasy people understand the sacredness of marriage, and slavery still existed among them. The absurd reports that Queen Victoria was coming with soldiers to set free the slaves had created much excitement, and a well-to-do native woman said to him at the close of one of his services, "There are two things I pray to God about every night of my life before I retire to my bed; they are, first of all, that I may obtain everlasting life, and secondly that there may be no abolition of slavery in my time." (Laughter.) From this they would see that the native conscience was not thus far thoroughly enlightened. One of the most intelligent young men in Madagascar, when speaking to him a few months ago, said he did not believe there were six people in the island who were ready for abolition. But there was no reason for despondency. Because good, honest Christian work was being carried on so largely in Madagascar at the present time he thought they had solid reasons why they should be hopeful. Let them remember that there were upwards of 1,000 Christian congregations in connection with their own mission in Madagascar at the present time. They had, first of all, some twenty of their own missionaries, some forty or fifty educated native evangelists and pastors, men who had passed through their training institution, and knew what they were about, looking after these churches. Then they had some 200 or 300 pastors, less educated, and also a large body of 2,000 or more who occasionally preached the Gospel on Sunday. They had also 700 schools, and from their printing presses were issued 200,000 or 300,000 volumes yearly. They could also rejoice in thinking that Christian truth was ever reaching a wider and still wider circle of hearers. Then the past history of Christ's Church in that land was all in their favour, and they had their memorial churches, a constant, permanent witness to the whole history of the persecution, while they preached in those churches. Further, their missionary operations were in the line of the Divine purposes. They must succeed because Christ must reign, and not only in Madagascar but throughout the entire world. He would yet have his own. (Loud cheers.)

The Rev. ROBERT ROBINSON, having announced that one gentleman had sent a cheque for ten guineas for the Ujiji Mission, and another a cheque for 100l. for the same object—(cheers)—the collection was made. After the singing of a hymn,

The Rev. Dr. M'Ewan moved:—

That, while the members of this society deeply regret to hear of the heavy losses in the New Guinea Mission resulting from the unhealthy coast of that island, they agree with the directors that they furnish no reason for diminishing the staff of that mission, though they suggest the importance of selecting new stations in healthy localities. They rejoice to hear of the commencement of the new mission in Central Africa, and that it is undertaken in full co-operation with the schemes of the Presbyterian churches and of the Church Missionary Society. That J. Kemp-Welch, Esq., be treasurer; that the Rev. Dr. Mullens be foreign secretary; the Rev. Robert Robinson be home secretary; and the Rev. Edward H. Jones be deputation secretary for the ensuing year. That the lists of directors and of the board committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

In the course of an impressive speech, the rev. doctor dwelt upon the catholicity of that society, and the great enterprise they had commenced in New Guinea, next to Australia the largest island in the world, and also in Central Africa. There was no more important mission they had ever undertaken than that to Central Africa—important to commerce, to science, to Christianity, to the cause of truth and freedom: the region that was marked blank on the map when he was at school, but which was found to abound with flowing rivers and extensive lakes, waving forests, exuberant vegetation, and glorious mountain land. Their missionary went there sword in hand to fight the battle of the Lord against ignorance on the one side, and equally against European cruelty and oppression on the other, to proclaim liberty to captives, and to deal out, as he trusted, a final death-blow to slavery. What visions of the future of Africa and of Africa's wrongs must have passed before the view of the departing spirit of Livingstone, when he knelt for the last time in that lonely hut to pray. He felt as if the memory of that kneeling form by that lonely bedside should ever haunt him. It ought to stir them to effort and prayer, and to give them no rest until, through prayer and effort, all Africa's wrongs shall be repressed, and the Sun of righteousness should have risen on the land with healing and liberty in His wings. (Loud applause.) Beyond New Guinea, beyond Central Africa, he could not forget there was still a great heathen world with its 600,000,000 of human beings who had never yet had the Gospel preached to them; and, in view of that astounding and appalling fact he could not but ask,—had they not hitherto, much as they had been enabled to do been playing with the work of missions? If Great Britain could spend 150,000,000l. on the army and navy, in some six years, even in times of peace, not to speak of the millions that she lavished every year on useless luxuries or in strong drink—in the

name of Christ and of humanity who could say that it was impracticable to evangelise the whole of the heathen world. (Loud cheers.)

Mr. H. H. FOWLER (of Wolverhampton), director of the Wesleyan Missionary Society, seconded the resolution in a speech that was much applauded.

Mr. W. H. WILLIAMS in suitable terms proposed, and the Rev. Dr. M'CAUSLANE seconded, a cordial vote of thanks to the chairman. It was carried with acclamation and acknowledged by Lord Northbrook, who said he considered it a high privilege to preside over such an assembly, and in conclusion urged that they were not only bound to aid in the cause of spreading Christianity throughout the world, but to show each and all of them, by their own Christian life and conversation, that they were worthy to be associated with so great a cause. (Applause.)

The doxology was then sung, and the benediction was pronounced by the Rev. Dr. M'CAUSLANE.

IRISH EVANGELICAL SOCIETY.

The sixty-third annual meeting of this Society was held at the Memorial Hall last Wednesday evening. Sir Charles Reed, the president, took the chair, and after devotional exercises,

The Chairman said they were about to present their sixty-third report, showing that the society was not a new, but an old and honoured one. He felt great interest in that institution, because he had had for many years a good deal of knowledge of what was going on in Ireland, and he had frequently visited that country, and came to know something of the work done by the society. He congratulated them on the fact that the work was wonderfully sustained. It was a missionary work, although it did not come before the public with all the majesty of the foreign missionary societies. Ireland was distinctively in the home mission sphere, although it had been looked upon as a foreign mission, and Ireland had been thought to be abroad. But it was distinctively a home mission, had the same class of missionaries, and ought to have the equal sympathy and support of all the churches. Ireland was now in a better position for their work than ever before. There was far less of religious excitement about their work, and there was peace and plenty in that country. And thanks to the good legislation of past years, Ireland had won great reward from the wise proposals of Mr. Gladstone and his Government, which had conducted greatly to the settlement of religious feuds and the advancement of religious work. The Church in Ireland was not weakened, and financially had nothing to complain of. As far as Protestants were concerned, they ought to be united. Their movement was not a sectarian one, as their friends the Presbyterians were carrying on the same kind of work, and he thought there ought to be hearty union amongst all who were working on the voluntary principle. What had they to do? They had the smallest part of the work, and the Presbyterians the largest. The Episcopalians came next, and the Congregationalists next to them. They all had an aggressive work to do upon the stronghold of Popery. A good work had been going on in Belfast, and probably there never was a time when the churches were stronger than at the present, and they were throwing out their outposts round about them. He had met in Canada with numbers of families who had gone out from the north of Ireland, and were doing the same kind of work as that society. He wished they had a better representation in Dublin—not in the pulpit, but in the city. The Congregationalists ought to be stronger there than they were. It was a city of immense importance, and a growing population, densely dark as far as the Roman Catholic portion was concerned, and there was a splendid work to do. There could be no difficulty in their taking a better position there. The great thing was the lack of funds, and England must undertake that work, and English Christians and English Protestants must not go without help. The claims were very strong upon them. Their agents were too few, although they were men of noble character, and underpaid, because their funds were so restricted, and therefore they asked the Christian public to help more. England and Scotland ought to help them, and their English churches ought to help them still more, and then that great work would be doubled. He was interested in the schools there, most of which were in the hands of their agents, and their Sunday-schools were in a healthy state, and were doing good work, and he could altogether commend that work to them. They were in a most encouraging position, but they did need their support. (Cheers.)

Mr. JAMES SCRUTTON, treasurer, then presented the balance-sheet, the total receipts for the past year having been 2,456l. and the payments 2,874l., leaving a balance due to the treasurer of 417l. They commenced the year with a deficiency of 80l. and closed it with a deficiency of 400l., although the expenses had slightly diminished. The deficiency arose from loss of legacies, which had only been nineteen guineas. There was also some diminution of subscriptions, and the largest from British collections.

The Rev. W. TARBOTON then read the report, which remarked that novelty was no longer looked for in the reports of Christian missionary societies as at the commencement of the missionary enterprise. That was emphatically true in relation to mission work in Ireland, where dry facts had to be reiterated year by year. Dry though these facts might be, however, they were unspeakably momentous. Ireland still needed the Gospel, which was the grand panacea for all her miseries. To the

extent to which the Gospel had been preached there its power to bless her had been proved, and the experience of the society afforded fresh illustrations of the fact. At Belfast a new chapel had become needful, as there was not a single seat unoccupied, and the congregation was nearly self-supporting. At Carrickfergus, also, progress had been made, and 500l. was needed to help in building a new chapel. At Lisburn a valuable site had been given by Sir Richard Wallace, M.P., and the foundation of a school-house laid. At Strait the venerable Rev. J. Bain testified of God's goodness and the Gospel's power. The church numbered 160, and the Sunday scholars 250. Mr. Bain also superintended five day-schools, having 260 pupils, and preaches in fourteen out-stations many miles apart. From Coleraine, Armagh, Rickhill, and most of the other stations of the society, progress was reported. In Dublin the Rev. A. Dunlop was labouring vigorously amidst a thickly populated district almost wholly Popish, but was much hindered by the prevailing drunkenness. The Rev. Henry Hafler had become pastor at Kingstown. In concluding their report, the committee express their regret that amongst the churches in Great Britain the claims of Ireland are not felt or responded to in anything like the manner which their importance and their urgency demand—

During the past year the finances of the society have, in consequence, occasioned anxious solicitude. Were larger means placed at their disposal, the committee could at once occupy new and promising spheres. But this they dare not attempt, for they are closing the year with a painful financial deficiency. They dread the thought of lessening their operations; but such, ere long, must be the result unless more liberal support is given them. It cannot be too often stated that, as there are neither rich Congregational churches nor county Associations in Ireland to share the burden of the support of the missionary agencies there, *this society has to bear the entire burden*. Nearly the whole of its agents, from the necessity of the case, receive by far the greater portion of their support from its funds. Never were the emissaries of Rome more active in opposing the Gospel of Christ than now. In Ireland, as in England, and throughout the Colonies, they are manifesting a zeal worthy of a better cause. Shall British Protestants—British Christians—be indifferent to the portentous fact? Surely, if ever it was, most emphatically now it is, their bounden obligation, from love of country, from compassion to perishing souls, from the sense of indebtedness to their Redeeming Lord, to labour more vigorously and to pray more fervently than ever for the evangelisation of Ireland.

In the absence of the Rev. G. W. Statham, who was unable to be present, the Rev. Dr. M'CAUSLANE moved the first resolution:—

That the report now read be adopted, printed, and circulated; that adoring thankfulness to God is due for the spiritual good of which He has graciously made this society the honoured instrument, and that the following gentlemen be the officers and committee for the ensuing year. (Names read.)

He noticed one encouraging fact in that the society was sixty-three years old, and during that time it had been labouring in one of the most sterile fields, and had had to contend with some of the strongest and most stubborn opponents of Christianity. During the past year not a single station had been abandoned, and some had begun to extend, and he had not the slightest doubt would continue to grow. Every light kindled by that society was burning still, and there was a steadiness about them which promised a grand future, and the whole horizon of Ireland would one day be flooded by the splendour of Divine truth. In several stations the work of God had wonderfully advanced. At Belfast the minister reported every seat in his chapel occupied, and last year was the most prosperous he had had. Similar reports came from other parts. The ministers there had not so much to cheer them as in England, and they met with daily discouragements, but they had manifested a bearing and heroism which he admired. He was sorry to hear that they were closing the year with a deficiency of 400l. It had chiefly arisen from want of legacies. In one sense he was exceedingly glad, and hoped next year there would not be one pound in legacies, for he did not like to see a man keep his money until he could not keep it any longer. A gentleman went to the London Mission House and gave a piece of paper, on which was written, "Instead of a legacy," and attached to it was a thousand-pound note. It might be said they did not see a sufficient return, but did it follow that the return did not live? A merchant could take stock at the end of the year, but the minister and the Sunday-school teacher could not tabulate the results of their work. A gentleman came to him and said that under the ministry of his predecessor he became a Christian, but he never told it to Dr. Fletcher. That society had been the means of bringing thousands to Christ of whom they would never hear till the great day of Christ. He believed that a sufficient return for all the money given could be seen. He did not wish to be invidious, but a great work had been done at Strait, and there alone they had a sufficient return for all the money expended. It might be said, "Why don't you withdraw from Ireland altogether?" What! withdraw when the time had just or very nearly come when God was about to specially favour Ireland? They had been teaching a lesson to Ireland for sixty-three years; should they give it up now? No; for the sixty-fourth time they would teach her, and they could not and dared not give up if they remained loyal to Christ. Nevertheless they must have more money and more men. They believed in the power of prayer, and said it was the crea-

ture's strength, the key to open up the treasures of heaven. Had God ceased to listen to prayer? Impossible, for He was unchanging. But he had an impression that they did not in the present day pray as their fathers used to do. It was an age of progress, but also one of retrogression in some things, and one aspect of it was lack of prayer. When he remembered how David struggled all one night in prayer to gain something, he asked the best friend of that society if he had struggled even for one hour for that society? The burden of his speech was more prayer for Ireland, and he would ask every minister, every Sunday-school teacher, and every friend, to remember Ireland in their prayers. A great statesman recently said in an ever-memorable speech that there was a prize to be won in Turkey, and he (the speaker) would say that there was a prize to be won in Ireland. The long night was coming to him and to them. While they had health and strength let them strive to rescue Ireland from the grasp of sin and Satan, and go and pray and labour that it might be won, so that standing at the great day of reckoning they might thank God that they had the opportunity in their brief life of doing anything in connection with the Emerald Isle. (Cheers.)

The Rev. Wm. Fox, of Cork, seconded the resolution. He had been an agent of that society for twenty-five years, and he had seen a great many changes there during that time. The colporteurs were teaching the boys and girls to read and write, and many of the poor students beg from town to town for books. They needed pure literature adapted to the Irish mind and character, something like the *British Workman*, which would find its way into a thousand homes. They were in advance in Ireland in some things—in the burial laws, for instance. It was something astounding to him that they in England were wrestling for liberty to bury their dead. A short time ago one of their members died, and the family grave was just opposite the cathedral door, and without any opposition whatever he buried the dead, right before the cathedral door, and the good bishop and dean offered not the slightest opposition, and a large number stood around the grave listening to what was said, and there was no ill-feeling at all. In that respect they were not behind them, and surely when men were afraid of their conduct they could point them to Ireland. Every minister in Ireland was an evangelist. He preached wherever he could. Their marriage laws were different, and the chairman of the Irish Congregational Union could give a licence for marriage as good as one from the archbishop. They lost many from their congregations through emigration. If they could only keep their members they would be in a very different position. Numbers of his own congregation had gone to all parts of the world, and had carried with them principles of truth which would grow and bloom in other lands. He asked their help that they might win Ireland, not for Presbyterianism or Congregationalism, but for Christ.

Mr. Alderman MANTON, of Birmingham, supported the resolution. He regretted the deficiency, and thought it might be for want of personal canvassing. He would himself subscribe two guineas. He had himself found the Irish very willing to converse with any one, but they would not receive books.

The Rev. J. A. MACFADYEN, M.A. (Manchester), moved:—

That, in the judgment of this meeting, it is the bounden duty of every British Christian, on the ground alike of patriotism, philanthropy, and allegiance to God, to seek the evangelisation of Ireland; and that, to this end, liberality more generous, and prayer for the Holy Spirit more earnest and persevering, are imperatively needed.

The Master's command was to preach the Gospel to every creature. There was a danger of epicureanism in their mission work, and it was good for them to throw themselves back on the grand principle that, whatever may be the peculiar features in the circumstances of any mission sphere, their duty was in the influence and power of Christ to do His work. Looking at the question on the side of philanthropy, there was one great end in view in the Gospel. The principle on which Christ intended the Gospel to be propagated was that each man should begin with the work that lay nearest to him. The disciples were to go first to Jerusalem. On that principle they might come to them, and say, wherever there is a man without the Gospel in Ireland that man had a special claim upon them. In the highest and best sense they were not strangers. Lord Lyndhurst never spoke a more false word than when he said that the Irish were aliens in blood, in language and religion. Aliens in blood and language they were not, for they had all Celtic blood in their veins, and if they called themselves Anglo-Saxon, so they might call their Irish brethren Anglo-Saxon too. What a glorious triumph it would be for Christianity if they could lay hold of Ireland! The palm of eloquence had been won for ages by Irishmen. They were gifted with a peculiar retrospective imagination, and everyone knew something about Irish wit, music, and song. If they could only make the eloquent man eloquent for Christ, and possess poets for Christ, and the musicians and their music for Christ, and the witty man for Christ, what was there they would need to fear in the way of evangelisation in that country? They were too often pleading for missionary work on the ground of justice. He believed they had a special debt of justice owing to Ireland which could never be paid

until they had given them the Gospel. Popery had been stamped upon Ireland by the Government at the time of the Reformation in England. It was said that the Irish were lazy, but it must not be forgotten that it was through the bad contrivances of English merchants that stamped out her commerce. Let them not forget that it was English policy, in a great measure, that had contributed to Ireland's present position. It was said that the Irish were a nation of ignorant men and women, and that they were lawless. He maintained that the only specific for Ireland's evil, and the way to discharge the debt they owed, was to do all that could be suggested for her amelioration, but not be satisfied until they could reckon Irishmen as brothers in Christ. (Cheers.)

The Rev. WILLIAM CURRIE, of Leeds, seconded the resolution, and said their brethren in Ireland were poor because they were patriotic; they were not rich because they were not disendowed, for disendowment turned out a very good thing for some people. It was said that if they were patriotic they would look out for themselves and stand to their principles. They wanted their men to stand to their principles in that way. The speaker then referred to the work done by Mr. Bain at Straid, and by Mr. Skuse at Rickhill.

The Rev. R. SEWELL, of Londonderry, moved a vote of thanks to the chairman, which was seconded by the Rev. R. RAMSAY, and adopted unanimously. The CHAIRMAN, in acknowledging the compliment, said their thanks were due to Mr. Scrutton, their treasurer, for the large share of the work done by him. They must all pray and work for the society's object, and he should be very glad to visit some of the stations if he was able.

The doxology was then sung, and the Rev. J. A. MACFADYEN pronounced the benediction.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday night.

The debate on Mr. Gladstone's resolutions has occupied the House throughout the week. Possibly the character of the debate suffered by comparison with the brilliancy of the opening night, enlivened as it was by a dramatic prelude of two hours, and illumined by the eloquence of Mr. Gladstone. However that may be, it is certain that the debate of subsequent nights has, from a purely oratorical aspect, been flat and unprofitable. Perhaps the worst night of the series was Tuesday, when the debate did not rise above the level of what we are accustomed to have on a notice of motion on Friday nights. On Thursday it was much better, and on Friday it did not sink below the average. But on the whole the leading characteristic of the debate of last week—always excepting Monday night—was solidity, as opposed to brilliancy. Some critics might say that a better description would be that it was verbosity as opposed to eloquence, but as the first description is the kindlier it had better stand.

The interest of the public and of members themselves was commensurate with the attraction of the debate. On Monday of last week it was almost impossible for people having business in the House to obtain an entrance, so great was the crowd who barred the various doorways. Many who had been in the ballot for seats had come out disappointed, and here they were a congregation of Micawbers, waiting in the almost hopeless expectation that something would turn up. It is wonderful how on occasions like this the crowd clings to the hope that some of the fortunate ticket-holders who succeeded at the ballot, presently getting tired, will come out, and so make room for the next in order. On the subsequent days of the debate, whilst there was till Friday no crowd outside, the Strangers' Galleries were always well filled, and the Peers occasionally dropped in to see what was going on. But hon. members were not to be kept in attendance by the prospect of enjoying the oratory of Mr. Mitchell Henry, Mr. J. G. Hubbard, or even Mr. Shaw Lefevre, and for hours and hours the House of Commons, ostensibly engaged in debating what Mr. Gladstone has truly called "the greatest political question that has come before Parliament for years," was almost empty. On Friday night there were twenty-five people present while Mr. Forsyth was speaking—twenty-two being hon. members bent upon the enterprise of catching the Speaker's eye, and were thus scrupulously in attendance, not to hear Mr. Forsyth, but to watch when he sat down in order that they might spring up. It was a sight which must have rewarded the strangers in the gallery for some hours of weary waiting. When one member sat down a score of gentlemen sprang up—like so many Zazels shot out of cannons—and eagerly turned their faces towards the Speaker.

There was not much expectation on Tuesday that the debate would close on that night; but it was thought that the consummation might be attained on Thursday, and it was only upon the comfortable consideration that the next night was a private

member's night, that the Government generously conceded to the demand made for further time. No objection was made by Mr. Trevelyan to the proposal that he should abandon Friday night. It has always been his intention not to take the debate on the county franchise till after the great meeting, which is to be held on Wednesday night.

On Friday, however, it was taken for granted that the debate would close that night, and in anticipation of such event something of the excitement which marked the proceedings of Monday was revived. But as soon as the Chancellor of the Exchequer had made the motion for the postponement of the orders till after the Resolutions were considered, Mr. Edward Jenkins rose and earnestly adjured the Ministry to be prepared for a further adjournment of the debate. Mr. Jenkins took the opportunity of observing that he was "only a humble member of the House," an estimate against which the Conservatives protested by cries of "No, no." But Mr. Jenkins added that he spoke for many hon. members near him, and Sir Stafford Northcote, with a lively recollection of the result of former attempts to struggle with the particular members indicated, at once interposed. He hoped the debate would be concluded that night, but in any case he deprecated preliminary waste of time in discussing at that hour whether it should or not. The Leader of the House had not in any way intimated his willingness that the debate should be adjourned. In fact, he had spoken to the contrary, but when he sat down everyone with any experience of the House knew that the matter was settled, and that the debate would in due time be adjourned.

Hitherto—of course, still excepting Mr. Gladstone—the debate had not produced any great speech. On Thursday Mr. Courtney delivered what is certainly the best speech he has yet made in the House of Commons, but it might not in any way be regarded as an oratorical success. It was a good *Times* leading article, with the disadvantage of being four times the length of one of those essays. The speech of Thursday evening, as far as the House of Commons appreciation goes, was Sir Robert Peel's, the right hon. baronet tumbling and posturing to the great delight of the assembly, which had been rather bored by Mr. Mitchell Henry and Mr. J. G. Hubbard. Mr. Bourke interposed on Friday, and delivered a speech had even for him, being chiefly made up of familiar extracts from the Blue Books. Lord Elcho talked for an hour and twenty minutes, saying nothing that was worth listening to. Mr. Goschen delivered a speech which was impatiently received by the Conservatives, who, half an hour later, listened with apparent pleasure to the vulgar blatant talk of Dr. Kenealy.

To-night being the fifth, and the last night of the great debate, the House of Commons is at this present moment of writing represented by exactly eleven persons. It has not been full at any period of the night, not even when Sir William Harcourt was sending forth the barbed arrows of his deliberate wit. Whether Sir William would take part in the debate or not has long been a matter of uncertainty. At first he said he would, and then he wouldn't, and finally, like a lady whom Lord Byron has made immortal, "saying he would ne'er consent, consented." The fact is (so it is stated in the lobbies) that Sir William, having been condemned for several nights to sit and listen to the debates, has had borne to him one or two good things, which he found it impossible to keep to himself. Hence his speech to-night, and as coming in the middle of a waste of heavy talk, it was welcomed all the more, as it was comparatively short. He made several good points, as for example, when he twitted Mr. Gathorne Hardy for assuming that Providence was on the side of the Treasury Bench, which, though an application of saying as old as the time of the First Napoleon, went off very well.

Mr. Waddy opened the debate in a speech of considerable vigour—at least in the delivery. There was a good opportunity of making a speech, as the House was pretty full, and its withers were as yet unwrung. But Mr. Waddy, who does not possess that great gift which is known as the House of Commons manner, was not to-night, as indeed he never has been, able to repeat his great success when he demolished Dr. Kenealy. After him came Mr. Bruce, a gentleman who knows a great deal about Turkey—a measure of information obtained at the expense of being Chairman of the Ottoman Bank. I believe that, some two years ago, Mr. Bruce elaborated a scheme by which it was proposed that the Ottoman Bank should administer the whole of the revenues of Turkey. The scheme was carried to some length, but failed in obtaining

the final approval of the Sultan; and hence Mr. Bruce, though a good Conservative, is able to regard Turkey without that admiration which inflames the speech of Lord Elcho. Then came Sir William Harcourt, and after him a Scotch member, Sir Tollemache Sinclair, who does not often speak, but who makes up for his reticence by delivering a tremendous oration when he does start. After Scotland, Ireland had an innings, and was successful in retaining it, putting forth Sir George Bowyer and the Chevalier O'Clery as her representatives. Sir George Bowyer voluntarily took a step which has long been suggested to him, and, crossing over to the Conservative side, delivered a good, stupid Tory's speech from that quarter. There is, however, too much reason to fear that this was merely a strategic move intended to secure the next turn; for, as there were no Conservatives speaking, and as the Speaker has a habit of taking members from either side, Sir George felt pretty certain that if he rose from that side after a member had concluded on the other, he would be sure of the opening. And the result proved that he was correct.

I must now add a postscript to the above. Mr. Gladstone did not come in till nearly seven o'clock, and for a long time had the front Opposition bench to himself. But even he, with his marvellous avidity for work, and his conscientious desire to listen to all arguments that may be adduced on a question in which he is interested, was not able to stand the Chevalier O'Clery after Sir George Bowyer, and hastily fled as soon as the latter gallant gentleman rose. There was even yet considerable uncertainty as to whether the debate would conclude to-night; but soon it became known that instructions had been passed along the Conservative benches not to speak, and thus the debate languished on the back benches. Ere long Mr. Fawcett rose from the front bench below the gangway, and made a brief and emphatic speech, concluding with the announcement, not the first during the debate, that he was prepared to sit till Christmas to oppose the granting of supplies, if England was precipitated into war without consulting the people, and with the statement that the alarmists could hardly have a monopoly of interest in the welfare of our Eastern Empire. When Lord Hartington rose amid the cordial cheers of his party the end was known to be at hand. He spoke with spirit and ability, and was followed by the Chancellor of the Exchequer, who made some good hits, and supplemented, though with less clearness and decision, Mr. Cross's exposition of the present policy of the Government. When the vociferous applause of the Ministerial benches as he sat down had subsided, Mr. Gladstone rose for his final reply, which was delivered in presence of an assembly that crowded every corner of the House. The right hon. gentleman was fresh, animated, and incisive, putting his points with great force and immense effect upon the Liberals behind him, and winding up with a pathetic appeal on behalf of the long-enduring Christian subjects of the Porte. Then followed the greatest division known for many years, with what result you will have recorded elsewhere. Thus, long after midnight, ended the great debate on the Eastern Question.

Imperial Parliament.

THE DEBATE ON MR. GLADSTONE'S RESOLUTIONS.

It is impossible for us to supply anything like a full outline of the great debate which has absorbed the attention of the House of Commons during the past week. We give as full a report as possible of the last day—Monday—noticing one or two of the features of the preceding days. As stated last week, it was opened by Mr. Gladstone himself in a speech which the *Spectator* does not speak of too highly in characterising it "as the greatest triumph of irrepressible moral and physical vitality over depressing conditions which was, perhaps, ever won in the House of Commons." The right hon. gentleman concluded by moving the first of the two following resolutions; the remaining three, it will be remembered having been withdrawn—

That this House finds just cause of dissatisfaction and complaint in the conduct of the Ottoman Porte with regard to the despatch written by the Earl of Derby on the 21st day of September, 1876, and relating to the massacres in Bulgaria.

That this House is of opinion that the Porte, by its conduct towards its subject populations, and by its refusal to give guarantees for their better Government, has forfeited all claim to receive either the material or the moral support of the British Crown.

Upon the remarkable speech of Mr. Cross, clearly describing the policy of the Government, we commented last week.

On Tuesday Mr. CHILDESS opened the debate, and in the course of his speech he made two good points—one in showing how enthusiastically Mr. Cross was cheered by his party when he said anything on behalf of Turkey, and how blankly that party sat and "fanned themselves" when he said anything of the opposite drift; and a second point in quoting the *Pall Mall Gazette*, which had said the time had come when the country ought to demand to know whether the Prime Minister or Lord Salisbury ruled the British Cabinet. Lord Sandon remarked that the last three of Mr. Gladstone's resolutions seemed to be retained that the Opposition might enjoy the luxury of discussing the whole question without the responsibility of expressing a definite opinion. He was surprised that Mr. Gladstone, after the language he had used and the opinions he held about the Government, had shrunk from moving a vote of censure. But what did Mr. Gladstone mean? If he meant anything, it was no more words, but action, and further action meant war. But to go to war along with Russia against Turkey, he showed, must inevitably end in establishing States in the Danubian Principalities framed on the Russian model—a fine performance for the great Liberal party!

Mr. LEATHAM, in avowing that he could not have supported the three dropped resolutions, said:—

The resolutions were inopportune and almost dangerous in their character, because there was war on the face of them, possibly war against Russia, possibly war against Turkey, and possibly war against both. The right hon. gentleman under certain circumstances contemplated an armed intervention, and for that he for one would never have voted. Supposing that this war terminated without any satisfactory arrangements being made for the proper government of the Christians, and supposing the Russians recouped themselves by absorbing a portion of the provinces, what then were we to do? Would it be expected that we were to go to war for mere sympathy? When had this country gone to war for sympathy except when we resented the Bourbons on the throne of France, and our policy had ceased to be one of military menace towards Europe? England was now unfitted to take part in great wars, because mainly under the leadership of the right hon. gentleman she had refused to increase her army. To interfere with dignity in continental affairs we must have a nation of soldiers as the French, the Russians, and the Germans, and cease to be a nation of freemen. We had now made our choice between liberty at home and authority abroad, and it was now too late to alter. (Cheers.)

Mr. BAXTER declared he had neither jealousy nor fear of Russia; but he appealed to the Government not to do or say anything which would inflame the anti-Russian feeling which was being sedulously fostered. Mr. ROEBUCK made a tremendous "Rule Britannia" speech, vociferously cheered on the Conservative side. The ATTORNEY-GENERAL entered the lists against Mr. Gladstone, not much to the satisfaction of anybody; and Mr. LOWE delivered a sharp attack on the policy of the British rider to the Protocol and Lord Derby's last despatch, and concluded by describing the policy of the Government as "a series of mistakes, faults of temper and judgment, and finally, of useless concealments."

There was (he said) one other cause which had assisted to bring about a failure of their plans, and that was their persistent hostility to Russia. (Hear, hear.) The first of their three policies to which he had referred was that of systematic friendship for Turkey, and persistent hostility towards Russia, and that was the policy of the Prime Minister. In the second place, there was the policy which consisted in doing as little as could possibly be done, and, when anything was done, of doing that which was calculated to lessen its operation, all the while favouring Turkey as against Russia, and that was the policy of the Secretary of State for Foreign Affairs. In the third place, there was the policy very similar to that which was entertained by hon. members on the Opposition side of the House, and that was the policy of the Marquis of Salisbury. (Hear, hear.) The conduct of the Government throughout this matter had been marked by whichever of these three policies came to the top. ("Hear, hear," and a laugh.)

Lord JOHN MANNERS, who closed the debate, warmly defended such moral support to Turkey as sending our ships to Besika Bay—a course which, he significantly said, we might have to take again,—"and such 'delicate attentions' as the appointment of Mr. Layard to the Embassy at Constantinople. We were to vindicate, he said, "by peaceful means, if possible—God grant they may be peaceful to the end of the chapter—but by any means if necessary, the essential interests, rights, honour, and integrity of this great empire."

Mr. COURTNEY, the new member for Liskeard, who opened the debate on Thursday, took a line of his own, and energetically supported it. He avowed unequivocally that he was ready to recommend armed intervention. The safest and wisest solution of the Eastern Question was the gradual dismemberment of the Ottoman Empire, by striking off a province here and a province there, as occasion presented itself. This disintegration was certain; we could do nothing to avert it; and he chiefly blamed the Government for having throughout held back the other Powers from promoting

it by giving an independent existence to the oppressed provinces. If the Government had come to an understanding with Prince Bismarck, this policy might have been carried out.

Mr. CHAPLIN made a strong pro-Turkish speech, which was much applauded on his own side of the House. He vindicated Lord Beaconsfield from the charge of levity; described Mr. Gladstone's speech as a brilliant covering of the retreat; and expressed his belief that Russia had meant war from the beginning, and she had been encouraged by those who had turned to party purposes the laudable indignation awakened in the public mind by the Bulgarian atrocities. As to the future, our policy was strict neutrality—to watch the course of events in a condition of armed preparation, determined at all risks to prevent Russia from entering Constantinople, and to keep open our way to India. Mr. LAING, by way of correcting the Russian "scare" which he perceived was taking possession of "society," discussed in considerable length the possibilities of a Russian invasion of India, which he dismissed, in the words of Lord Hardinge, as a political nightmare. Although he approved the policy proposed in the resolutions, he held that Mr. Gladstone had done wisely in withdrawing the third and fourth for the sake of securing a unanimous vote of the Liberal party.

Mr. JACOB BRIGHT said that in the midst of this conflict of opinion he adhered to the view which he had long held with regard to foreign affairs.

He was in favour of the rule of non-intervention in the disputes and wars of other countries. He did not see why we should hold to that rule generally, and then, when a case occurred where its application was of great advantage to this country and to Europe, that the principle should be dropped. He did not mean to say that he would lay down the principle of non-intervention as an inflexible rule, from which no country should ever deviate. He would judge each case on its own merits; but if a man who had held to non-intervention through his life were to abandon it in the present case, he might abandon it for ever. He dissented from the resolutions because they were as a whole a distinct proclamation of the doctrine of intervention—(Hear, hear)—and of intervention in the affairs of a distant country where our interference would neither be wise nor advantageous.

Mr. FORSYTH, though agreeing heartily with the resolutions, declined to vote for them because they would embarrass the Government. He had full confidence in the professions of Russia. There was no evidence that she desired to go to Constantinople. Sir ROBERT PEEL delivered, amid much Tory cheering, what the *Spectator* describes as "one of his swaggering bits of haphazard rhetoric," declaring at its close that the Government had been placed recently "on a higher pedestal in the eyes of the world than it had occupied for many years." And Colonel LOYD LINDSAY apologised for the Turkish treatment of Bulgaria, on the ground that no Government could control its troops when suppressing rebellion, and defended the Turkish Government for not punishing such men as Shekret Pasha, alleging that it "could not punish the men who had saved the Ottoman Empire from a grave calamity, and almost certain destruction."

Mr. FORSTER supported the first two resolutions, which merely gave a formal sanction to propositions already laid down in Ministerial despatches, and which, therefore, it could not in any way embarrass the Government to accept. Lord Derby's despatch, which he criticised in detail, constituted a special reason why these resolutions should be passed. The meetings of last week, he admitted, were in favour of neutrality, but they were prompted by a fear that we might drift into war on the wrong side. It was because he was in favour of absolute neutrality that he was not able to accept Mr. Gladstone's third and fourth resolutions. He believed that though the policy of concerted coercion might have been possible at an earlier date, it was now too late, and he wished that when it was hinted at by Lord Hartington earlier in the session it had received as much support as in this debate. But to pass these resolutions now would be an encouragement to Russia, a breach of neutrality, and an unnecessary tying-up of our hands when the time for making peace arrived. Finally, Captain NOLAN magnified the danger of Constantinople, and said we ought to have ships and troops ready to start to defend it at forty-eight hours' notice.

(Continued on Page 503).

DISEASES OF THE THROAT MOST SUCCESSFULLY TREATED WITH DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Sir G. Duncan Gibb, Bart., M.D., LL.D., Physician and Lecturer on Forensic Medicine, Westminster Hospital, Author of various works on Diseases of the Throat and Larynx, writes:—"The experience of many years has abundantly proved the truth of every word said in favour of Dr. de Jongh's Light-Brown Cod Liver Oil by many of our first Physicians and Chemists, thus stamping him as a high authority and an able Chemist whose investigations have remained unquestioned. Its value, therefore, as a therapeutic agent in a number of diseases, chiefly of an exhaustive character, has been admitted by the world of medicine; but, in addition, I have found it a remedy of great power in the treatment of many Affections of the Throat and Larynx, especially in Consumption of the latter, where it will sustain life when everything else fails. Dr. de Jongh's Light-Brown Cod Liver Oil has an agreeable flavour, is very palatable, and liked by children; hence its value in the third stage of Hooping-Cough, when it acts as a restorative and tonic." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the label under wrapper, by all respectable Chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

BOARD, &c., IN LONDON AT MR. & MRS. BURR'S

FIRST CLASS BOARDING-HOUSE.

10, 11, 12, QUEEN SQUARE, BLOOMSBURY.

Drawing and Dining rooms, Bathroom, Conservatory, and numerous Bedrooms. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London free of charge. Terms from Six Shillings per day. Dinner at Six o'clock.

Now ready, post 8vo, 9s., cloth,

AUTOBIOGRAPHY OF THE REV. WILLIAM

ARNOT, MINISTER OF FREE ST. PETER'S CHURCH, GLASGOW, AND AFTER WARDS OF THE FREE HIGH CHURCH, EDINBURGH; and

A MEMOIR

by his DAUGHTER, MRS. A. FLEMING.

London: JAMES NISBET AND CO., 21, Berners Street, W.

Now ready, post 8vo, 6s., cloth,

ABRAHAM, THE FRIEND OF GOD: A STUDY

FROM OLD TESTAMENT HISTORY. By the Rev. J. OSWALD DYKES, D.D.

CONTENTS—Introductory—I. Ur of the Chaldees—II. A Call to Emigrate—III. The Land of Promise—IV. The Altar and the Tent—V. Wanderings—VI. Pastoral Life—VII. An Invasion from the East—VIII. Jehovah's Covenant—IX. Hagar—X. The Covenant Renewed—XI. The Child of Promise—XII. Sodom and its Overthrow—XIII. At Gerar and Beersheba—XIV. The Great Trial—XV. Machpelah—XVI. A Bride for the Heir—XVII. Closing Years.

London: JAMES NISBET AND CO., 21, Berners Street, W.

ANCIENT NECROMANCY AND MODERN

SPIRITUALISM. By the Rev. BURLINGTON B. WALE, F.R.G.S. See the May Number of the CHARING CROSS MAGAZINE, containing also the opening chapters of JOSEPH HATTON'S New Novel, "THE QUEEN OF BOHEMIA," and ten other articles. Tales, Sketches, Poems, &c., by eminent Authors. Price Sixpence.

London: CHARING CROSS PUBLISHING COMPANY (Limited),
5, Friar Street, Broadway, E.C.

COMPLETION OF SUPERNATURAL RELIGION.

Just published, in 8vo, price 14s., cloth,

SUPERNATURAL RELIGION: an Inquiry into the Reality of Divine Revelation. Volume the Third, completing the Work.

Vols. I. and II., Sixth Edition, price 24s.
London: Longmans and Co.

Just published, 8vo, price 18s., cloth,

A CRITICAL ACCOUNT OF THE PHILOSOPHY OF KANT: with an Historical Introduction. By EDWARD CAIRD, M.A., Professor of Moral Philosophy in the University of Glasgow, and late Fellow and Tutor of Merton College, Oxford.

Cheap Edition, crown 8vo, price 4s. 6d., cloth, red edges.
TRINITY CHURCH SERMONS. By the Rev. WILLIAM PULSFORD, D.D., Glasgow.

[Just ready.

Glasgow: James Maclehose, publisher to the University.
London: Macmillan and Co. Edinburgh: Douglas and Foulis.

This day is published, in crown 8vo, 6s.,

MORALS AND RELIGION IN HISTORY.

By J. D. MARSHALL.

An Argument for the necessity of a Revelation, and meeting the assertion that all creeds are alike unaccredited.

WM. BLACKWOOD AND SONS, Edinburgh and London.

MRS. OLIPHANT'S NEW NOVEL.

Now ready, at all the Libraries, in Three Vols.,

MRS. ARTHUR. By Mrs. OLIPHANT, Author of "Chronicles of Carlingford," &c.

Hurst and Blackett, 13, Great Marlborough-street.

EDUCATION AT THE SEASIDE.

GREAT YARMOUTH COLLEGE.
Principal—Mr. TOMKINS.

Vice-Principal—Mr. CHARTER, B.A., Honours (Lond.).
Lady Resident—Mrs. CHARTER.

Since 1864, 163 Pupils whilst at this School have passed the Oxford or Cambridge Local Examinations—91 in Honours, and 23 First Class; 5 Students have matriculated at London University—3 in the First Division, 2 in Honours, 1 of whom took the second place; 12 Students have passed Medical, Law, Civil Service, and Naval Examinations.

The NEXT TERM will commence MAY 17.

SUTHERLAND HOUSE, MARINE DRIVE, GREAT YARMOUTH. LADIES SCHOOL.

Under the General Direction of Mr. and Mrs. TOMKINS, assisted by efficient Resident Governesses (English and Foreign), and by Experienced Masters of the Great Yarmouth College.

Prospectuses on application.

The NEXT TERM will commence MAY 17.

THE VALE ACADEMY RAMSGATE.

Principal—Mr. M. JACKSON, assisted by Graduates and other well-qualified Masters.

The Pupils are most efficiently prepared for the Universities, the Professions, the various Examinations, and for business. Great attention is also given to their health, and to their moral and religious training. Pupils admitted at any time during the Term.

ALLESLEY PARK COLLEGE, near Coventry.
Established 1848. A high school on easy terms.
THOS. WYLES, F.G.S., Director. A Preparatory School, separate, for Little Boys.

NOORTHY COLLEGIATE SCHOOL, AVENUE, CAMBRIDGE.

Principal—S. BULL, B.A. (Lond.), late of Noorthy, Holland.

Inclusive Fees: 63 guineas per ann. For Pupils under Twelve, 53 guineas.

Three out of the four pupils at the school in Dec. 1875, entered for the Cambridge Univ. Local Exam. The results were—H. N. D. (14), Third Class Hon., R. N. G. (13), and H. G. D. (16, as Medic. Stud.) "Satisfied."

All the pupils at the school (four) in Dec., 1876, went in for the same Exam., with the following results:—H. N. D., First Class Hon., distinguished in Religious Knowledge, English, Latin, Mathematics, and Botany (bracketed 2nd). R. N. G., First Class Hon., distinguished in Latin and Zoology (1st). J. G. (14) and E. B. B. (13) "Satisfied."

References—R. W. Dixon, Esq., Wickham, Essex; Prof. M. Foster, M.D., F.R.S., &c., Shelford; Cambs.; N. Goodman, Esq., M.A., Cambridge; Th. Goodman, Esq., Royston; J. R. Harris, Esq., M.A., Fellow of Clare College, Cambridge; J. H. Kramers, Knt. of the Oak Crown, Noorthy, Holland; Rev. J. H. Millard, B.A., Huntingdon; Prof. R. Norris, M.D., &c., Birmingham; Rev. M. Robertson, B.A., D.Sc., Cambridge; Rev. Jos. Shillito, Birmingham.

SUMMER TERM, from May 1 to July 30.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ... Mrs. C. L. BALFOUR.
Botany ... Prof. BENTLEY, King's Coll.
French Language ... Dr. MANDROU.
German Language ... Dr. GERNER.
Italian Language ... Prof. FERRERO, LL.D.
Ancient and Modern History ... Dr. KEMSHEAD, Dulwich Coll.
English Language ... G. E. WEST, Esq.
Music—Theory, &c. ... JOHN BLOCKLEY, Esq.
Piano and Harmonium ... Herr LOUIS DIEHL.
Singing and Organ ... Prof. W. H. MONK, King's Coll.
Drawing and Painting ... E. C. MILES, Esq.
Geology and Biblical Studies ... Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to THE PRINCIPALS.

ST. JOHN'S HILL HOUSE ACADEMY, WANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.

Apply, Rev. Chas. Winter, Principal.

HIGH SCHOOL FOR GIRLS, EAST HILL HOUSE, WANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.

Apply to the Head Mistress, or Rev. Chas. Winter,

Principal of St. John's Hill House Academy.

HOLT HOUSE SCHOOL, CHESHUNT, LONDON, N.

Professor W. B. TODD HUNTER, M.A. (Gold Medalist), University of London, and Fellow of University College, London, Formerly of Cheshunt College. Inclusive terms, from 48 Guineas per annum.

For particulars, apply as above.

SIGNOR GAVAZZI will (D.V.) speak at the FORTY-SIXTH ANNUAL MEETING of the TRINITARIAN BIBLE SOCIETY, at FREEMASONS HALL (Great Queen-street), on THURSDAY EVENING, May 17, 1877, at 6.30.

GENERAL ALEXANDER in the Chair.

Mr. George Lawrence (from Spain), the Rev. Brewin Grant, and others will address the Meeting.

Tickets may be obtained on application at the Office of the Society, 96, Newgate-street, E.C.

THE ARMY SCRIPTURE READERS' and SOLDIERS' FRIEND SOCIETY, 4, Trafalgar-square, Charing Cross, W.C.

The ANNUAL MEETING of this Society will be held in WILLIS'S ROOMS, King-street, St. James's (large Room, upstairs), on THURSDAY AFTERNOON, the 17th inst.

The Right Rev. Bishop CLAUGHTON, Chaplain-General, will take the Chair at Three o'clock precisely.

Rev. J. Abernethy Mackay, late Chaplain to the Forces, Bengal; Rev. Donald Fraser, D.D.; Rev. Sholto Douglas, of Derby; Gen. McCleverty; Col. J. Field, C.B.; Ccl. Puget, are expected to take part in the proceeding.

WILLIAM A. BLAKE, } Secretaries.
J. W. F. SANDWICH, }

ATTEMPTED OPENING OF MUSEUMS and ART GALLERIES on the LORD'S DAY.

The Committee of the Lord's Day Observance Society CALL ATTENTION to the fact that Mr. P. A. TAYLOR'S MOTION for the Sunday Opening of Museums is fixed for FRIDAY, June 8th.

PETITIONS to the House of Commons should be prepared in large numbers.

Forms may be had at 20, John-street, Adelphi. When filled up they may be sent to some Member of Parliament, or to the undersigned, who will secure their presentation. They should reach this Office not later than the Evening of June 6th.

Tracts on the question can be had cheaply for distribution.

JOHN GRITTON.

Lord's Day Observance Society,
20, John-street, Adelphi, W.C.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.

Head Master—ROBERT JOHNSTONE, M.A., LL.B., Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which Boys are prepared for Commercial Life, the Public Schools, and the Universities. The Junior Classes are trained by Ladies. The health and comfort of delicate boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.

The SUMMER TERM commenced MAY 1st.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SUMMER TERM began THURSDAY, May 3rd

NATIONAL SAFE DEPOSIT COMPANY (Limited).

JEWELS, PLATE, and VALUABLES May be deposited for Safe Custody in the Fire and Burglar Proof Vaults of the Company.

H. WEST, Manager,

1, Queen Victoria Street,
Mansion House, E.C.

CHAPPELL AND CO.'S HARMONIUMS FOR MISSION WORK.**THE CELESTINA.**

A small portable Harmonium of Three Octaves, with Four Stops, in Travelling Box, 5 Guineas; or with Pedal Stand, 6 Guineas.

CHAPPELL and CO., 50, New Bond-street, W.

THE PEOPLE'S HARMONIUM.

Four Octaves, 4 Guineas; ditto, with Celeste, 5 Guineas; Five Octaves, with Automatic Swell, 5 Guineas.

CHAPPELL and CO., 50, New Bond-street.

THE COTTAGE ORGAN HARMONIUM

Solid Oak. Five Octaves, Organ Tone, Two Pedals, 7 Guineas.

CHAPPELL and CO., 50, New Bond-street.

THE CABINET ORGAN.

Gothic Model. Seven Stops. Dark Oak Case (varnished), 15 Guineas.

CHAPPELL and CO., 50, New Bond-street.

THE NEW CHURCH MODEL.

With Two Rows of Keys, Two Knee Swells, Four Stops, Pedal Sub-bass. Oak, 28 Guineas; Walnut or Rosewood, 30 Guineas; with 2½ Octaves of German Pedals, 15 Guineas extra.

CHAPPELL and CO., 50, New Bond-street.

THE EXHIBITION CHURCH MODEL.

Fifteen Stops, 4½ Rows of Vibrators, Grand Jeu for Knee and Heel Swell. Solid Oak, 35 Guineas.

CHAPPELL and CO., 50, New Bond-street.

THREE YEARS' SYSTEM OF HIRE AND PURCHASE.

HARMONIUMS, PIPE ORGANS, ALEXANDRE ORGANS, and AMERICAN ORGANS may be had on the Three-Years' System, at

CHAPPELL and CO.'S, 50, New Bond-street.

Illustrated lists free by post.

SCHWEITZER'S COCOATINA
Anti-Dyspeptic Cocoa or Chocolate Powder.

Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.
The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.
Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas THICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.
Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup costing less than a halfpenny.

COCOATINA LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., &c., by Chemists and Grocers.
Charities on Special Terms by the Sole Proprietors,
H. SCHWEITZER & CO., 10, Adam-street, London, W.C.

EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOP'S STORTFORD.

Lady Principal—Miss LEWIN (late of Milton Mount College).
Prospectuses on application.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

HEAD MASTER—Rev. RICHARD ALLIOTT, B.A., Trinity College, Cambridge.

CLASSICAL AND ENGLISH MASTERS—
G. H. Bianchi, Esq., B.A., St. Peter's College, Cambridge (1st in the 2nd Class Classical Honours, 1874); Rev. James McIsaac, M.A., Glasgow; John Legge, Esq., M.A., Aberdeen; A. Hopkins, Esq.; David M. Reid, Esq., Aberdeen.
MATHEMATICS—G. N. Hooker, Esq.

FRENCH AND GERMAN—Paul Rosselet, Esq.
SCIENCE—H. N. Read, Esq., St. John's College, Cambridge
For Prospectuses, &c., apply to the Head Master or to the Local Secretary, Mr. A. Boardman, East of England Nonconformist School Company, Limited.

**MAZE POND CHAPEL, OLD KENT ROAD (corner of Albany-road).
THE OPENING SERVICES.**

TUESDAY, May 29th.
Rev. C. H. SPURGEON will preach at Twelve o'clock.
A Cold Collation at Half-past Two. Tickets, 3s. 6d. each.
James Duncan, Esq., will preside.
In the Evening, at Seven o'clock, a Sermon will be preached by the Rev. DONALD FRASER, D.D.

On THURSDAY EVENING, May 31st,
A PUBLIC MEETING will be held, at Seven o'clock.
Chairman—W. HARRISON, Esq. Speakers: Revs. J. Angus, D.D., S. Manning, LL.D., A. Mursell, J. T. Wigner, J. Easty, Esq., and the Pastor.
Tea will be provided at 5.30. Tickets, 1s. each.

Sunday, June 3—Rev. J. Aldis will preach. Morning at 11; Evening at 6.30.
Wednesday, June 6—Rev. J. P. Chown will preach. Evening at 7.
Sunday, June 10—Rev. H. Platten, of Birmingham, will preach. Morning at 11; Evening at 6.30.

On TUESDAY, June 12th,
A SUNDAY-SCHOOL MEETING will be held at Seven o'clock. W. McARTHUR, Esq., M.P., will preside.

Wednesday, June 13—Rev. W. Braden, of Weigh House Chapel, will preach. Evening at 6.

Sunday, June 17—Rev. J. T. Brown (Chairman of the Baptist Union) will preach. Morning at 11; Evening at 6.30.

Wednesday, June 20—Rev. J. T. Wigner (Ex-President of the London Baptist Association) will preach. Evening at 7.

Sunday, June 24—Rev. A. G. Brown (President of the London Baptist Association) will preach. Morning at 11. Rev. J. Morlais Jones (Lewisham) will preach. Evening at 6.30.

Wednesday, June 27—Rev. Richard Rober's (of Great Queen-street) will preach. Evening at 7.
Collections in aid of the Building Fund.

The Nonconformist.

WEDNESDAY, MAY 16, 1877.

SUMMARY.

THERE is as yet no very important news from either of the seats of war. A very large proportion of the army that was so long concentrated at Kischeneff has marched on foot through Moldavia or Wallachia, and is now distributed over the country on the banks of the Danube. The Grand Duke Nicholas has removed his headquarters to Ploiesti, in the neighbourhood of Bucharest, and the Roumanians are withdrawing their troops to Little Wallachia, in the rear of the Russians. The Turks are as well prepared as their inferior resources will allow to contest the passage of that great river, which is now as much a question of manœuvring as of conflict—for it is evidently the purpose of the Grand Duke to make the main advance where the least resistance is to be expected. By this morning's telegrams from Constantinople we hear that a Russian corps, composed of infantry, cavalry, and artillery, had crossed the Danube near Potbach, and entered the Dobrudscha. This region—towards the mouths of the river—is the weak point of the Turkish defence, and though it is stated that "an engagement is proceeding," no serious opposition to the Russian advance there is to be expected. The Dobrudscha is, as far as possible, being laid waste, against the protests of the European con-

suls, in order that the invaders may get no support from the country through which they march. The more important movement for crossing the Danube is expected at Giurgevo. Meanwhile, the weather is warm and dry, and the Turkish monitors and gunboats are doing their best to frustrate the crossing, and to silence the Russian batteries. One of their largest iron-clads off Ibraila has blown up with a loss of 200 lives, owing to a shell having entered the funnel and caused an explosion of the powder magazine, and a newly-built gunboat descending the Danube from Pesth without any armament has been captured by the Roumanians.

Prince Charles is in a state of war with the Sultan, though it has not been, and may not be, formally declared. The Roumanians have from the first been treated as enemies by the Turks, and although the Chambers at Bucharest hesitate to proclaim the independence of the country, they are only restrained by the protests of Austria. The feeling in favour of a renewal of hostilities is growing stronger in Servia, but the Court of St. Petersburg strenuously opposes that step, and has warned Prince Milan that, if he violates his neutrality, it will be entirely at his own risk—Servia "being excluded from the plan of operations," and the Porte having promised to respect its territory.

In Asia Minor difficulties beset the Russian advance, owing rather to the rigour of the weather—snow in many districts still lying on the ground—and the desolation of the country through which they march, than to the generalship of Mukhtar Pasha, the Turkish commander-in-chief. The investment of Kars has not prevented communications being opened with that general, and the march upon Erzeroum has been arrested by a very serious revolt of the mountaineers of Circassia, encouraged by the Turkish bombardment of the forts from the sea. This outbreak threatens the Russian line of communications, and its importance may be estimated from the fact that the second son of Schamyl has been hastily sent from St. Petersburg to endeavour to appease the rebellion. There has been a severe conflict at Batoum, the Turkish port in the Black Sea, through which reinforcements are sent to Mukhtar Pasha. For a second time Batoum has been attacked from the land side, and again the Russians have been decisively repulsed—this time mainly by Bashi-Bazouks. According to various statements they lost, after eight hours' fighting, as many as 4,000 men in this unsuccessful assault—a report hardly consistent with a telegram from Batoum of yesterday's date to the effect that the Russians are moving in front of the Turkish position, evidently preparing for a vigorous attack.

The great debate in the House of Commons—upon which we have commented elsewhere—terminated at an early hour yesterday morning with a division that gave the Government the large majority of 131 (354 against 223) over Mr. Gladstone and the Liberals. One Ministerialist only, Mr. Newdegate, supported the resolution, and the largeness of the majority is chiefly due to the fact that twenty-five members of the Opposition, most of them Home-Rulers, voted with the Government. The Pope gives his sympathy to Turkey in this conflict, and the Irish Roman Catholics follow suit. The debate does not appear to have given much satisfaction to the Turks; and, indeed, the telegraphic summary of Mr. Cross's speech was not allowed to be published at Constantinople, where the Parliament had, however, passed a vote of thanks to Lord Derby for his reply to Prince Gortschakoff's Circular. At St. Petersburg, on the other hand, the debate is said to have produced "a good impression," and in reference to the Ministerial declarations that the Government only desire to protect English interests, it is semi-officially remarked, in the first place, that "as Russia has no intention of directly or indirectly menacing the interests of England or any other Power, no cause of conflict is to be apprehended," and in the second place that when the war is concluded, the Czar "will give a new proof of moderation by consulting Europe on the conditions to be dictated to Turkey." It is also stated that Prince Gortschakoff will not reply to Lord Derby's despatch—a diplomatic controversy at the present juncture being undesirable.

It seems that the Khedive has finally resolved to carry out his engagements to the Porte, and he will send a contingent of 10,000 men to Constantinople. Six vessels, of the British fleet, now anchored off Crete—and the presence of which serves Turkey by overawing the Christian population there—have been despatched to Port Said with a view to guard the Suez Canal.

The House of Commons yesterday made some further progress with the Universities Bill in committee. The Government made a few trifling concessions to the Liberals, but the

proposal of Lord E. Fitzmaurice enabling the commissioners to transfer to the Crown the visitatorial powers now exercised by any ecclesiastical person or body over any college, was negatived by 84 to 39. Sir C. Dilke and Mr. Dodson were also defeated in attempts to Liberalise the bill—the attendance of Opposition members being very meagre. The question of Clerical Fellowships, which Mr. Goschen will raise, has been postponed till after the other clauses have been disposed of. The House adjourns on Friday for the Whitsuntide recess.

THE DEBATE ON THE EASTERN QUESTION.

THE division on Mr. Gladstone's resolutions—or, more exactly, on the first of them, which was the only one put to the vote—showed even a larger adverse majority than was generally expected. In a very full House of 577 members that resolution condemning the conduct of Turkey was rejected by a majority of 131 in favour of Sir H. Wolff's amendment declining to embarrass the Government in their efforts to maintain peace. The issue was not direct, any more than it would have been on the "previous question." The House did not by its vote imply any approval of the conduct of Turkey, but it certainly did very emphatically refuse to interfere with the pottering policy of the Ministry in power. No doubt the indirectness of the issue did much to swell the majority. And the refusal of the Government to meet Mr. Gladstone with a direct negative, showed a consciousness, that whatever their strength may be in the House, they are weak in the country. But these are not the only elements of comfort we have under this apparent repression of the moral instincts of the nation. In the first place, public opinion has been thoroughly aroused and unmistakably displayed. In this, which was certainly one of Mr. Gladstone's principal objects, he has been triumphantly successful. More than 300 meetings in all parts of the country have responded within a fortnight to his appeal. It is all very well for Ministers and their supporters to sneer at this outburst of popular indignation as got up and manufactured to order. But such common-place sarcasms were sufficiently answered by Mr. Gladstone's taunt as to their impotence to produce the slightest evidence of popular feeling on their own side. The neutral position of irresponsible spectators may not represent the highest conception of this nation's duties; and it is perhaps specially galling to many who in the days of their youth twenty-two years ago contributed all that cheering and howling could effect to bind the cruel yoke of the Turk more firmly on the Christians of the provinces. But, at any rate, the agitation aroused by the late debate has made it impossible even for the insolent daring often characteristic of the spoiled children of fortune to plunge this country into war for the independence and integrity of Turkey. Further, the debate has elicited from the most business-like and straightforward members of the Ministry a declaration of the real meaning of those English interests which have been urged to seduce us from the path of justice and true honour. It is little likely that Russia will go so far a-field as Egypt or the Suez Canal. Her forces are already as widely distributed as her resources will bear. And as to Constantinople, however much the prize may be coveted as the ultimate goal of national destiny, all indications point to the conclusion that it is not an objective point of the present invasion of Turkey. And, long before the Golden Horn can be threatened, the Ottoman Power will be reduced to such abject weakness that it will accept any terms of peace which the voice of Europe may recommend. For our part, we cannot in the least admit that it is the special duty of this country to dispose of Constantinople. But it is satisfactory to have good grounds for hope that the question will not be raised. Another good effect of the discussion has been the effect it has had in clearing up the ideas of Ministers themselves as to their own policy. Their utterances had been so conflicting that it was clear they had hardly made up their own minds. The tone of Lord Salisbury at the Porte appeared to ordinary people so different from that of Sir Henry Elliot, that it was difficult to understand how both could receive official sanction. And the appointment of Mr. Layard as "delicate attention" to Turkey seemed to contradict the violent scoldings in which Lord Derby had echoed the indignation of his fellow-countrymen. The reply to the Gortschakoff despatch was generally felt to be an indication that our neutrality, already proclaimed, was to be of a benevolent character; but benevolent in the wrong direction. But, in the course of the debate, the winds of Ministerial opinion, that gyrated round several points of the compass,

settled down to blow steadily in the direction of impartial observation of the conflict.

There are also some minor and some indirect benefits which ought not to be neglected. We have learned that there is in Parliament as well as in the Press, a party of screaming fanatics on whom the name of Russia operates as a red rag on a bull, and whose highest conception of the destiny of England is that it should walk through coming centuries carrying Turkey on its back as Sindbad carried his disagreeable and decrepit Old Man of the Sea. Let all Liberal constituencies take note; for such men are not to be found only on the Conservative side of the House. We have learned also that the man is not known, perhaps not born, who can touch the best feelings of the people like William Ewart Gladstone. It is not for us to explain how such a man can justify to himself the imposition on others of the impossible task of ruling the Liberal party while he lives. If the sun were out of the way—removed to the perage of the fixed stars—then, perhaps, the planets might take to revolving round Jupiter as the next biggest globe available. But so long as the sun remains, no resignation can make him other than the centre of the system. And all that Jupiter can do is to cause some slight deviations and aberrations in the paths of the nearest worlds. That Mr. Gladstone is actuated by the best intentions no one doubts, except a few dotting old Tories. But surely he must be convinced by the experience of this session that it is not even in his power to dispose of the Liberal leadership of the nation.

Amongst the indirect results of the debate will be, we hope, a more sober view of what is, after all, a national crotchet, as to the dangers of Russian aggression. France has the next most powerful navy in the world after our own, and by her Mediterranean ports and possessions directly commands our route to the East, besides threatening our own shores from the north; but no one is agitated by the danger. Italy stretches half across our road; yet no one trembles. But the possibility that Russia should win a station hundreds of miles off our path, and the association of this phantom with the still wilder dream of an army marching through a thousand miles of desert to attack India at an enormous disadvantage, seems always to upset the balance of English common sense.

"YES" OR "NO"—THE HOME SECRETARY'S CHALLENGE.

MORE than once during the recent debates Mr. Gladstone has been challenged to declare plainly whether he advocated war with Turkey or not. Mr. Cross pressed the question home with a vigour and persistency which showed the high controversial value he attached to it. He said:—

Are you prepared to go to war against Turkey as an ally of Russia? The right honourable gentleman will have an opportunity of answering me. Let him answer that question if he can—not in a dozen or even a hundred sentences—but by a simple "Yes" or "No." It is a simple question. It is a vital question. It is a question that admits of no deviation. It can only be answered in a monosyllable one way or the other. And he returned to the charge towards the close of his speech—"Do you mean war, or do you not?" he said, in the triumphant tone of a man who is conscious of having placed his opponent on the horns of an inextricable dilemma; and his followers cheered him to the echo, feeling that the question was one which Mr. Gladstone could neither answer nor evade.

It might have been expected, however, to occur to a man ordinarily so reasonable as Mr. Cross, that a positive policy on a question of European importance cannot be enounced in the same brief and unqualified manner as a negative one. The coercion to which Mr. Gladstone's fourth resolution pointed, would be the final procedure of a policy which would only reach this culminating act through a series of diplomatic efforts; and might be rendered unnecessary or unadvisable at any stage of the proceedings. In truth, there never was a more exquisitely unreasonable demand than that Mr. Gladstone should state by a "yes" or a "no" whether he advocated war or not. The policy of coercion, pure and simple, without consideration of circumstances or unforeseen events, is the policy of a madman; and it is needless to say that neither Mr. Gladstone nor any one else has ever committed himself to so absurd a proposal. Even with those who most strenuously support it, it implies no more than that England has duties and interests in connection with the East which would call for the employment of coercion, provided the ends she had in view could not be otherwise attained and could be attained by this means. To answer this contention with "Do you want war?" is just as

reasonable as it would be to meet a proposal to arm the police for the first time with truncheons, with the question, "Are you in favour of breaking heads?" The answer would probably be to this effect, "We find that the British rough is not sufficiently overawed by unarmed policemen. We hope that a judicious exhibition of the truncheon will often suffice to reduce him to submission. But if not, we shall certainly instruct the police to use their truncheons—with all the moderation possible, but to the extent of breaking heads if necessary." We commend this simple illustration to the attention of those gentlemen on the Conservative benches who cheered Mr. Cross so vociferously, and we trust it will enable them to see how impossible it was for Mr. Gladstone to answer the question which was put to him, "in a monosyllable."

It is true that there is, and can be, at present no question of our coercing Turkey. Coercion would only have taken place as the completion of a course of policy which the Ministry have never thought of adopting. We have let our chance slip, and must be content for the present to watch the progress of the war we might perhaps have prevented. But the discussion of the policy is not therefore useless. If coercion is no longer practicable, the aims of which it would have been the necessary consummation retain all the value they ever had. They are as true and necessary now as they were six months ago, when an intelligent and consistent policy might have attained them; and they will be as true six months hence, when our Government may have to take part in deciding the future of the Turkish provinces. It is, therefore, worth while to review this policy from our present standpoint; to see how far it has been justified by events, and what means remain of carrying it into effect.

Notwithstanding the Babel of controversy which rises round this question, there are a few points on which there is now a very general agreement. It is almost universally admitted that the real cause of the chronic discontent and frequent insurrections of the Christian provinces of Turkey, was nothing else than the scandalous manner in which they were misgoverned. Whatever importance may be attached to the official or unofficial action of Russia in stimulating discontent and conspiracy, it is allowed that such efforts would have been ineffectual and impracticable but for Turkish misrule. It is admitted that this misrule was of a truly insupportable kind; of a kind which no man with the courage of a hare would tolerate for one instant longer than he could help. Indeed, the Turkish government was and is the curse of these regions, and perhaps the majority of Englishmen would confess that it was so unendurable, and any amelioration of it so hopeless, that insurrection was not only justifiable, but as the Duke of Argyll said, a sacred duty. The problem, therefore, was to provide for these provinces a government that would put an end to acute domestic discontent and foreign intrigue. How was this to be solved? It is abundantly clear now, if it was not at the date of the Andrassy and Berlin Notes, that nothing was to be expected from the free initiative of the Porte. Even if it had the will, it had not the power, to reform its administration. There was consequently no alternative (and we believe the statement will now receive general assent) but to leave the Turkish Government alone (which was admitted to be impossible), or to deprive it of administrative power in these provinces altogether. The measures of supervision proposed by the Conference were foredoomed to failure. The experience of Mr. Baring enables us to surmise what success they would have had. However earnestly the commissioners might have striven to do their duty, they would have been thwarted and baffled by dogged official hostility and obstruction at every step, and at last would have had to relinquish their efforts in despair. Such supervision as this might have been necessary and beneficial as an intermediate step, but it would have done little or nothing but demonstrate its own insufficiency. The true policy of the European Governments was not to attempt to protect the Christians from injustice by means of commissions or otherwise, but to give them as large a measure as possible of local independence—to give them, in fact, the power of protecting themselves.

Our charge against the Government, then, is not that they have not succeeded in their aims, but that they have never aimed at the right thing. They have not apparently even given it serious consideration. Last summer the Foreign Secretary himself gave an account to Lord Alfred Loftus of a conversation he had had with Count Schouvaloff, in which the latter intimated that the solution favoured by the Russian Government would be the erection of the insurgent provinces into tributary

States. Yet so completely did this trifling circumstance escape Lord Derby's memory that two months afterwards he publicly declared that so far as he was aware no such proposal had ever been made by any Government. Twice in public he deliberately urged against the proposal an objection (its "partial" and "geographical" character) so transparently fallacious that its employment by a man of sense can only be accounted for by the supposition that he was blinded by prejudice; especially as, strange to say, the objection applies, not with equal force—for it has none—but with equal weakness, to every proposal the Government has itself sanctioned. The solid and permanent policy of the Government throughout the present crisis may be summed up in the words, "the *status quo*." Amelioration of the condition of the Christians if possible, but, at all hazards, "*status quo*." Mr. Gladstone, and those who think with him, have consistently maintained—and events have amply vindicated their position—that the *status quo* means perpetuated wrong and a standing menace to the peace of Europe.

Plainly the policy of instituting locally-independent states would have required the combined action of the Powers as a last resource; though we have good reasons, both historical and inferential, for believing that the knowledge that coercion was intended would have rendered it unnecessary. But ordinary diplomatic negotiations having failed, the first step dictated by the most ordinary prudence would be to come to a definite understanding as to the administrative changes to be introduced. The great difficulty would no doubt be to overcome the natural and to some extent well-founded objections of Austria. Lord Derby declared that Austria would oppose the establishment of tributary States by force; and by this declaration he rendered their establishment impossible. If she had finally resolved to do so, which is scarcely credible, coercion would not have taken place. It never could be the duty of our Government, or of any other, to pacify the Turkish provinces at the cost of a European war. But, supposing this difficulty successfully overcome, the next step would have been for each Power to sign a solemn engagement not to seek or accept any advantage from the measures which might ultimately have to be adopted.

Many people, perhaps, would admit that such a policy as this would have afforded the best chance of success, if we could be sure of the other Powers, and especially Russia, being animated by motives like our own; but their distrust of Russia is so great that they think any proposal which emanates from her must tend to her sole advantage. Now, we are not ardent admirers of Russia, nor are we concerned to defend her conduct through the present crisis. But we submit that the motives of the Russian Government and people (besides being peculiarly liable to misconception and misrepresentation, and practically undiscoverable with any certainty) concern the practical statesman very little indeed. The main considerations for him are—Does Russia propose the true solution? Would alliance with her involve us in greater danger than abstention? If she has sinister ends in view; if she designs to obtain our co-operation only so far as may serve her own purposes, and then to seek her own aggrandisement, have we the power of checking her at that point? If these considerations are allowed due weight and irrelevant ones excluded, we believe it will become increasingly clear that the policy we have indicated was the wisest and safest we could adopt; and, in fact, that it would be difficult to imagine circumstances more favourable for this solution of the Eastern Question than existed last year. The time for it has now gone by. But let it not be supposed because the Liberal leaders do not lay down a definite programme that no alternative presents itself to their minds. It is impossible to lay down a policy of this kind except in general terms before the event; and impossible and useless to do so after it. It would have to feel its way, to be guided and modified by circumstances. Above all, it would need a hearty goodwill on the part of the English Cabinet, a deep conviction of its indispensable necessity to give it a chance of success.

If the policy of local independence was the true solution last year, it is so now. The Turkish Empire is doomed. What is to take its place? What is the policy of the Government in view of this contingency? Lord Derby has said that they have no objection in principle to the establishment of administrative independence in the Christian provinces; but a much more earnest advocacy than this is necessary for its accomplishment. If there is a will there may be a way, but if there is no will, or only a half-hearted will, there will certainly be no way.

Imperial Parliament.

(Continued from Page 499).

Mr. BOURKE, the Under-Secretary for Foreign Affairs, was the first to resume the debate on Friday night, and he did so in a somewhat tedious speech, in which his pro-Turkish sympathies decidedly peeped forth. Sir R. ANSTRUTHER made a moderate demand upon the attention of members; but Lord ELCHO, who had suddenly recovered his health, was able to report that he would not go on with his amendment. He spoke for more than an hour, and later Mr. SHAW-LEFÈVRE occupied fully an hour; so that, although the debate was resumed at five, by ten o'clock only about six gentlemen had addressed the House. At that period it was generally agreed that the debate must be further adjourned, for whenever any speaker sat down, from twenty to thirty would-be orators on the Opposition side jumped up in a high state of excitement and impatience to enlighten the nation. One who got a hearing was Mr. NEWDEGATE, who announced that on this occasion he should break away from his party, and vote for the resolutions. Sir JOHN LUBBOCK, who, of course, was also entitled to a hearing, spoke very briefly, and warned those who inflamed public opinion against Russia that they were incurring a serious responsibility. Mr. WALTER spoke with his usual good sense and judgment, and in conclusion said, amid loud Opposition cheers, that he would vote any money to keep Russia out of Constantinople, but not a shilling to keep the Turks in it. Mr. HERMON said that after a period of depression when trade was reviving, the outspoken speech of the Home Secretary would be received with satisfaction, declaring as it did that the Government were resolved to preserve neutrality. Mr. GOSCHEN made one of his clever speeches, which was not at first listened to so attentively as it should have been. The right hon. gentleman expressed much satisfaction with a debate which would explode the delusion of the Turk, that he was a "British interest"—a delusion that had been at the bottom of half the disasters that had occurred in the course of the negotiations. Mr. Goschen concluded by saying:—

There might be Russian victories, and there might be Russian successes, but he trusted the party opposite, so long as English interests were not attacked, would stand steady, and would not allow the country to become jealous of Russian victories or Russian successes. He trusted they would be staunch to the tone and not merely to the letter of the speech of the Home Secretary, and that in whatever way the required redress came he would say shame on the man who attempted to raise fierce fires of national jealousy which so often blood alone could quench. (Cheers.)

Somehow Dr. KENEALY then succeeded in catching the Speaker's eye, and delivered one of his tremendous philippics against Russia and the Opposition. When he declared that he had finished on Mr. Gladstone's resolutions, the right hon. gentleman hastened away, but the Doctor having announced that he was about to deal with his speech, Mr. Gladstone returned. Before the hon. member, however, had proceeded with a sentence or two, Mr. Gladstone again left the House, his departure being greeted with loud cheers and laughter. The House sat till two o'clock.

The debate was resumed on Monday night, but was considerably delayed by the string of questions put to, and answered by, the Government. Mr. WADDY was the first speaker. In the course of his speech he declared that he was one of those who would have voted for the five Resolutions supposing Mr. Gladstone had maintained them in their integrity. At the same time he recognised the propriety of dropping the last three, a conviction in which he was confirmed by the indignation excited on the other side by the announcement that they were not to be pressed to a division. In closing he said that all that remained for them on that side of the House was to proclaim to the world that they had been no parties to going to war with Russia under any circumstances whatever. (Cries of "Oh" from the Ministerial side.) That cry indicated that hon. members opposite were prepared to go to war with Russia. If they were determined to go into this unholy alliance, if they proposed to send our officers to stand side by side with Chekfat Pasha, if they proposed that the blood of our officers should go to mingle with the blood of the Bashi Bazouks, then on their heads be it. (Cries of "Oh, oh" from the Ministerial benches.) All the Government could do was to hope and pray that a greater Power than their own might work a miracle on their behalf, and keep them from a war from which they might still hope to be saved, and by so doing would still preserve the safety, honour, and welfare of our Sovereign and her dominions. (Cheers.)

Mr. BRUCE repelled the blame cast upon the Government, which had failed to maintain peace in common with the other Powers. He pointed out that Russia had obstructed all attempts at reform in Turkey, and was confident that British interests would be maintained by the Government.

Sir W. HARCOURT, in a vigorous speech, contrasted the Home Secretary's speech with that of the Secretary for War, and deplored that the Government had not co-operated earlier in the negotiations with Russia, as the united Powers of England and Russia would have secured supremacy in the East. The speech of the Home Secretary was in effect a speech in favour of the second resolution.

He was glad that the right hon. gentleman had repudiated the mischievous stuff in the Ministerial papers, and understood him to declare that, except in certain circumstances, this country would not interfere in the quarrel between Russia and Turkey. So far so good. It might have been worse. Did this policy of strict neutrality place us in a satisfactory position? He did not think it did. He would tell them why. It left Turkey at the mercy of Russia. He did not suppose that for a moment any one doubted what would happen in the war. Russia would destroy Turkey. What would that mean? It would mean that Russia might deal with Bulgaria, Bosnia, Herzegovina, Albania, Epirus, Thessaly, and Asia Minor. But did not this come within the category of British interests? Then what next? They would have next to bring forward a scheme of settlement and lay it before a victorious Power. (Hear, hear.) Russia might be moderate. He hoped and believed she would. But even so, what would be the consequences? Russia would establish herself as the dominant influence in the East of Europe—(Hear, hear)—an influence in which we might have had a share. But, then, Russia might not be moderate, and what would happen then? They would have to rescue British interests out of the power of the victor. (Hear, hear.) This was a situation full of peril and pregnant with war. ("Hear, hear," on the Ministerial benches.) Yes, but the question was might the Government not have avoided it? (Cheers.) He told them they had placed Europe in a position of great danger. The Home Secretary asked, "What would you do? Would you join Russia in the war now?" He should reply "No," and add, "but there was a time when, in combination with all Europe, we might have joined Russia in coercing Turkey." (Opposition cheers.) If they had done this, he believed they would have avoided that which now gravely menaced Europe—a future war. They could have placed terms on Russia and left her in a minority. It would have been a bold course for the Government to take, but it would have been a prudent one. The hon. gentleman (Mr. Bourke) said that Europe would not have joined in this work. He could disprove this out of the hon. member's own mouth. He had explained that the Berlin Memorandum was rejected because it meant coercion by the five Powers. Then it was clear the British Government objected to join the other Powers in coercion. (Hear, hear.) The Secretary for War took a higher ground. He said they could not coerce Turkey because they had no command from on High. The right hon. gentleman seemed to have adopted the theory uttered by the Prime Minister some years ago when he said that "Providence on the whole was on the side of Tories." (Laughter.) They had been driven to an attitude of neutrality. It was the only one they could now adopt, and he believed it was the only one that the House and the country desired. (Cheers.) Let it be a real, a genuine, and an impartial neutrality. The despatch of Lord Derby to Prince Gortschakoff was the most offensive piece of neutrality that he had ever read. (Cheers.) The Home Secretary and the Under Secretary told them that it was put in as a disclaimer, and if it had not been written they would have admitted that Russia was executing the mandate of Europe. No other Power had put in a disclaimer, and therefore their silence affirmed that Russia was acting under the mandate of Europe. (No, no.) Why, if the silence of the Government could have given consent, why should not the silence of the other Powers of Europe give consent. (Opposition cheers.) Upon this, as on other occasions, the Government had isolated themselves from the other Powers. As to the future, the Opposition declared that British interests could not, must not, and should not be defended through the instrumentality of the Turk. The Government might defend Constantinople, but they must not and should not defend it by or for the Turks. They must find some other means to defend British interests which should reconcile them with the facts of justice and with the demands of civilisation; they could not defend those interests through the odious and execrable domination of the Turk, for this policy was worn out, condemned, and discarded by the conviction of Europe, and by the conscience of the English people. (Cheers.) He agreed with his right hon. friend the member for Greenwich that the knell of the Turkish Empire was sounded.

Sir J. SINCLAIR, who followed, argued that because Russia had formerly possessed Constantinople that was no reason why she should not do so again. Sir GEORGE ROWYER considered the resolutions impracticable, and only produced as a peg to hang speeches on. Mr. O'CLERY objected to the warlike object of the resolutions, and twitted Mr. Gladstone with having, when in high office, sat quietly whilst horrible atrocities were perpetrated in Poland and in Piedmont, whilst he rushed into the lobby to embrace a vulgar freebooter like Garibaldi. Mr. BENNET-STANFORD likened the conduct of the Liberal party to the boy who stood inside whilst a big boy was thrashing a smaller boy, and while the latter was on the ground rushing in and kicking him. He denounced the resolutions as unjust, ungenerous, and un-English. Mr. JENKINS contended that Lord Derby's despatch was a threatening one, which ought not to have been sent unless we were prepared to resort to force. He ridiculed the idea of this country maintaining the supremacy of the Mediterranean against the combined power of other nations. Turkey, he con-

sidered, it was impossible to reform except by force, and he denounced the Government for having broken from the European concert.

Mr. FAWCETT deplored the withdrawal of the last three resolutions, because they contained a principle which was something more than a strict neutrality, and which he felt bound to advocate so long as a voice calling for our assistance was still heard from Bosnia, Bulgaria, and Herzegovina. He criticised the conduct of the Government in declaring a strict neutrality, and then issuing such a manifesto as the reply to the Russian Circular, describing it as a policy of one step forward and two backward. He complained of the difference between the reception given to the mention of Russia and Turkey by the Conservative members, and condemned the speech of Sir Robert Peel on Friday as coarse and inflammatory. He could not see that the wrongs of Poland made the wrongs suffered by the people in European Turkey any less deserving of redress, and certainly the Poles never suffered the indignity imposed upon the honour of the women of Bulgaria. He challenged those who sat on the front Opposition bench, if they considered the despatch of Lord Derby as insolent and insulting as the members for Oxford City and Pontefract had described, to carry their opinions to some practical issue, and do something more than merely condemn. He considered the less said about the Protocol the better. Soon it would be said that Russia was marching on Constantinople, and that it would be better to stop her before she got there than to dislodge her. (Ministerial cheers.) Well, the Government had a majority, but a minority also had some power; an armed intervention was very costly, and he would warn the Government that if they had to sit there till Christmas—(loud cheers)—they would do so rather than a shilling should be voted to send a British soldier to Turkish soil, until England had declared whether it was her will that her blood and treasure should be spent in propping up the worst Government that ever existed, in the name of British interests. (Loud cheers.) He had listened to the taunts of those who accused him and those who thought with him of being indifferent to British interests. They were not more indifferent to British interests than the supporters of Her Majesty's Government, but they declared that under the shadow of British interests nothing should be done to prop up a Government of misery and misrule. (Hear, hear.) The propagators of the war panic had no right to arrogate to themselves an exclusive patriotism or an exclusive interest in our Indian Empire. Those who sat around him were as patriotic and cared as much for our Indian Empire as hon. gentlemen on the other side of the House. (Hear, hear.) But what they cared for was, that neither the interests of India nor those of England could be promoted by depriving other countries of that good government and freedom from oppression which we look upon as our most precious birthright. (Hear, hear.)

The Marquis of HARTINGTON denied that Mr. Gladstone's first and second resolutions would embarrass the Government, who ought to accept them as the basis of their policy, for they reflected the policy declared by the Government, and insisted that it should be a reality and not a sham. (Hear, hear.) The Opposition thought it ought to have found expression in action, and not merely in words. He hoped to hear no more of the chivalrous pugnacity of the Government. The Protocol was signed in the interests of peace, and yet the immediate consequence was war.

It has been asserted that the Protocol, assented to by Her Majesty's Government in the interest of peace, put forward by Russia in the interest of peace, was subsequently used by Russia as an excuse for aggression. There is nothing in these papers to support the allegation. The conditions which Russia required at the commencement of the Conference were frankly stated by Russia, and at the commencement of these negotiations Her Majesty's Government knew under what conditions and under what conditions alone Russia was prepared to disarm; and with that knowledge they signed this Protocol. Sir, if that Protocol were a document which the Government were able in honesty and good faith to sign, I want to know why it was that they insisted on the question of demobilisation, which was the immediate cause of the war. But, sir, I maintain that at the very outset the Government knew what were the conditions of peace. At the very outset the Government knew what the Russian Government was not willing to accept. Nothing could have been stronger than the statements of the Marquis of Salisbury and Lord Derby that the promises of Turkey could not be taken. You knew also that Russia stood armed at the frontier of Turkey. You knew that, and more than that, you traded upon it. What was the utmost degree of pressure which you induced yourselves to bring upon Turkey? Why, that you would not support her. Support her against whom? Why, against Russia. It was the intervention of Russia that you would not support her against, and yet that has come to pass, that which you have always known would inevitably come to pass in the event of the rejection of your demands by Turkey—now that that has come to pass which you threatened her would come to pass, and which you said you would not interfere to prevent, now you think it honest and dignified to turn round upon Russia for doing that which you always knew she would do. (Cheers.)

Replying to Lord Sandon's inquiry why was not a vote of censure moved, he pointed out that it would have strengthened that section of the Ministerialists from which the Opposition differed most, and would have weakened those with whom they had most sympathy. Undoubtedly the resolutions as originally proposed would have constituted a vote of want of confidence, but that the Government

met by taking shelter under the previous question. If it had been thought desirable to move a vote of censure, the papers relating to the Protocol disclosed ample grounds for it. Justifying the course taken by Mr. Gladstone, he said that though he entirely agreed with the objects aimed at in the four resolutions, he could not concur in all the means, nor in the expediency of pressing them at this time. These objects he took to be to secure the country from the shame and guilt of appearing as the defender of Turkey, to make the country an active agent in giving freedom to the Turkish provinces and peace to Europe, and to guard British interests in the only way in which they could be permanently safe by making them identical with peace and freedom. The first object would be attained by passing the first two resolutions. Remark on the part which "British interests" had played in the debate, he said he was as ready as any one to fight for them, but he denied that they were identical with the "maintenance of the Ottoman Empire;" and what, he asked, had British interests to do with the conduct of Russia, which had been so freely denounced during the debates? Discussing the third and fourth resolutions, he pointed out that a free Greece and a free Serbia had already been established by us in concert with Russia. (Cheers.) He admitted that these resolutions pointed to the employment of force, and though there was a time before the Moscow Declaration, when a small display of force without recourse to violent measures would have sufficed to bring Turkey to reason, things had changed now, and he saw no way in which a concert of the European Powers for this purpose could be obtained. Without attempting to forecast the future, one of three events must happen:—

Either the Turks will be able to maintain their ground against the attacks of Russia, and in that case these war struggles will have, at some future time, to begin again. I will not believe that the hopes of liberty and nationality that have been excited in these large populations will be extinguished by one repulse. (Hear, hear.) I believe it was Byron who said—

But freedom's battle once begun,
Bequeathed from bleeding sire to son—
Though baffled oft, is ever won.

(Cheers.) If the Turks maintain their ground against Russia, why they will only have established their right to remain by the only right they ever possessed, namely, the right of the sword, and the work will have some day or other to be recommenced. (Hear, hear.) But the probable event is that your mediation will be asked for, and again you and the Powers of Europe may be called upon to intervene to put a stop to the war. In either of these results I say that the resolutions of my right hon. friend will be your guide. My right hon. friends who sit near me have not shrunk from speaking of British interests. I do not believe that there is a member who sits upon these benches who is more indifferent to the maintenance of British interests than gentlemen who sit opposite. I do not quarrel with the definition of British interests as given by the right hon. gentleman the Home Secretary the other night. But let not the House forget that the vast extension of British interests over the whole world may be a source of weakness rather than of strength. Our strength abroad, as at home, I believe, consists rather in defence than in attack. In India, as at home, I believe that our true policy consists in consolidating our dominion, in guarding our frontier, and in not being drawn by every idle rumour and every alarmist pamphlet from a position which is strong. If it be necessary for the security of our Indian dominion that we should send forth armies to fight in Central Asia or Asia Minor, then I believe we have undertaken a task—I will not say too great—but a task which will at least tax to the uttermost the resources even of our empire. But if for the security of our Indian Empire it be necessary that we should fight against the forces of nature and the laws of human progress, then I say we have undertaken a task too great. (Cheers.) I say there is no power which can restore the sap and vigour of a lifeless trunk; and there is no power which can check the growth of the living although struggling tree. The Turkish dominions are the lifeless trunk; the subject nationalities are the living trees, and to-night this House is asked to assert that with them and not with the remnants of a sad and shameful past, the destinies of the Empire shall be associated. (Loud cheers.)

The CHANCELLOR of the EXCHEQUER declared that, after all the debate, he was still at a loss to know what was the precise issue to be submitted to the House. It was impossible to say how many resolutions were actually before the House; for, notwithstanding all that had been said of the withdrawal of all but the first two, Mr. Gladstone still insisted "they are five." Some of them, though materially dropped were morally alive. As the matter had been put by a parodist of the present day, who being impressed with Wordsworth's great poem of the "Seven Sisters," wrote:—

The first that died was number three,
Then followed four and five—(a laugh)
And naught but their vacuity,
Has kept the two alive. (A laugh.)
How many are there, then, I said,
If only two survive?
The statesman merely shook his head,
And answered, "There are five."

(Cheers and laughter.) As to meeting the issue by the "Previous Question," it was the tactics pursued by Sir JOHN LUBBOCK which had prevented the Government making any motion. Replying to Mr. Gladstone's criticism, he denied that the policy of the Government had been ambiguous, and claimed that it should be tried, not by Mr. Lowe's criterion of success, but by the standard of international right and reason. (Cheers.) Looking at all the circumstances, he contended that the Government was right in abstaining from the use of language unnecessarily violent and harsh to Turkey,

and that it was their duty to do all they could by good advice to improve the internal condition of that unhappy country. The other Powers took exactly the same view. He admitted that they had failed to bring about those reforms, owing mainly to the deplorable obstinacy of Turkey, and partly owing to the deplorable impatience of Russia. As to the future, the Government meant to stand neutral in the struggle, upon a footing of strict neutrality; but they did not accept the definition of strict neutrality given by the hon. and learned member for Oxford. Sir William trusted the Turkish Empire was going to be broken up; but that was not exactly the strict neutrality the Government desired. As has been stated, their attention having been called to a vessel supposed to be fitting out here for Turkey, they had taken steps to prevent it leaving this country until they had ascertained what their rights and duties as neutrals were. And so of any other matter that might come up. They should fulfil the duties of neutrals in the same spirit. But this was a struggle which could not be confined to the parties principally concerned. We had interests—some in common with other nations, some which were peculiar to ourselves. We might expect with confidence that other nations would be ready to protect their trade and communications, and we ourselves, though there was no need to be over hasty, should watch every turn of events with vigilance.

Our road to India—whatever that road may be—is of great importance to us. (Cheers.) It is of great importance that that road should be kept open and safe. (Cheers.) It is not a question of the invasion of India by great marches to be made from places at an immense distance, and through a very difficult country, with I do not know how many horses and cannons—these are not the points we have to look at; but you have to look to keeping open the direct line to India itself and see that it is not blocked or stopped. And we do attach very great interest to the vigilant protection of the Suez Canal and to Egypt itself in a minor, but still in an important degree. (Cheers.) It is impossible to say what points may possibly be challenged. We must wait and see. Of course, my right hon. friend (the Home Secretary) did not pretend to give an exhaustive list, but he indicated in a clear and distinct manner that our direct road to India should above all things be preserved. (Cheers.) Now, Sir, I hope I have sufficiently indicated what the present policy of the Government is. (Cheers.)

Defending Lord Derby's despatch, he insisted that it was not provocative in its language, and that the Government had only done its duty in disclaiming all responsibility for the war. Referring again to the question of coercion, he showed that in the Protocol which was proposed by Russia force was not mentioned, and concluded by saying—

They had used no expressions against which any remonstrances will properly be made, and said nothing not consistent with perfect respect for Russia, while they thought it their duty to protest and say that they will not approve her conduct, and that she must not be understood as going forth as our representative. (Hear, hear.) We are told that we might safely have joined the other Powers in threatening coercion, because, as some say, the application of pressure would have secured its object; and because, as others say, our force would have been so great as to secure the accomplishment of our object. We know something of acting with other Powers. We remember that we did so in the case of Mexico, where we combined with others to obtain certain results, and found that one of our allies had objects with which we could not agree. Was it not possible that if we had gone with others in this matter we might have found that they had other designs—(cheers)—and that the improvement of the condition of the Bulgarians and Bosnians was not their only object? Might we not have found ourselves in a very great difficulty? I think the country may congratulate itself—(cheers)—that we are free, and that we mean to keep our hands free to act as we may think best—(cheers)—whether by mediation or by taking part in any settlement of the war, so that we may be in a position to act for ourselves. Sir, I believe that in this matter Englishmen, though they may be selfish, are also very unselfish, and that they have interests in common with all the world—namely, the general peace and prosperity; but in whatever position we may find ourselves, we shall pursue that policy which we believe to be alike good for England and the world without fear and without reproach. (Loud and continued cheering.)

Mr. GLADSTONE, in his reply, after touching on points raised by Lord Elcho, Sir H. Wolff, and others, referred to the various expressions of popular opinion. The Home Secretary said there were meetings to order. Yet many were called by the local authorities, and why did not opponents attend and overbear the audacious minority? Did they really think that the gentlemen of Trinity College, Cambridge, met to order for the purpose of petitioning that House? He held in his hand reports of about 300 meetings—a greater number than was held in the summer or winter, and yet they were arranged for in the course of a week; and also reports of meetings of societies devoted to the maintenance of peace who saw, or believed they saw, in the policy of the Resolutions the only mode of making peace secure or of restoring it now that it was broken. It was complained that they represented the Government as not being united, and evidence was demanded. (Ministerial cheers and counter-cheers.) Had he not produced it, and shown the conflict of speech with speech, of despatch with despatch—the conflict of Sir Henry Elliot with Lord Derby? And then the speech of the Home Secretary was a total contradiction with the Foreign Minister's despatch to Prince Gortschakoff.

When the Conference was sitting at Constantinople Lord Salisbury was instructed to warn the Sultan that the consequences of a declaration of war with Russia would be on his own head. If that was the case it

clearly involved the opinion and the mind of Her Majesty's Government that the step contemplated by Russia was one which she had a right to take. (Cheers and counter cheers.) In the reply to Prince Gortschakoff, we are told an entirely different story. We are told that it was a mistake to suppose that the hope of obtaining reform in Turkey through Turkish agency was an unreasonable one, and that it would be obtained by the exercise of patience and moderation. This was a flat contradiction of the whole basis upon which the proposals for the Conference, and the Conference was arranged and carried out. (Cheers.)

When the speeches of Lord Beaconsfield were compared with the speeches and letters of Lord Salisbury, it was impossible not to see that they had not been dictated by the same spirit. The speech of the Home Secretary was, doubtless, very satisfactory, and that of the Chancellor of the Exchequer was more or less so; but who could tell whether their declarations might not be qualified or reversed to-morrow? The Chancellor of the Exchequer had told the House what was thought of the answer to Prince Gortschakoff in other countries, but he omitted to say what had been its effect in Turkey. (Hear, hear.) A telegram had appeared announcing from Constantinople that that answer had revived the hopes of Turkey, and had brought back into the Turkish mind that most mischievous belief, that she might rely upon England as a last resort. This dualism pervaded all the later policy of the Government, and it was to its want of consecutiveness and consistency that he attributed the failure of the Government to attain the objects which it had laid before it—the maintenance of the *status quo*, the integrity and independence of the Ottoman Empire, the Treaties of 1856, and the improvement in the condition of the Christians. With regard to the resolutions, he did not agree with Lord Hartington that the time had passed for an authoritative interference of combined Europe. That, he believed, was the only weapon by which a satisfactory settlement could be arrived at. The resolutions did not contemplate a sole alliance with Russia, nor did he believe that combined action of the other Powers was even yet impossible. Replying to the question so often put in the debate—does coercion mean war?—he emphatically replied "No." Adequately supported, coercion need not be followed by war, and as instances of the successful employment of foreign armies in the internal affairs of other nations, he mentioned Holland, Spain, and Portugal. Insisting once more on his interpretation of the Treaty of Kainardji, and on obligations imposed on us by our destruction of the Protectorate which Russia exercised under it, Mr. Gladstone argued that the shortest way to put an end to the war and stop bloodshed would be by drawing a naval cordon round Turkey, and neutralising the Turkish fleet. He concluded as follows:—

I think you will lay your account ill with human nature if you suppose that Russia is nothing else but a mass of deceit and corruption. The Emperor of Russia is a gentleman and a great benefactor to his people, and I believe the people of Russia to be as capable of noble sentiments as any people in Europe. (Hear, hear.) In the ruling class in Russia, however, I am not disposed to place much confidence. With regard to the deeds of Russia in Poland, the Government of Lord Palmerston, of which I was a member, pushed diplomatic remonstrances to the farthest point, and if we did not go farther it was because we had no treaty obligation or treaty right. It is obligation arising out of our destruction of former treaty rights that binds us with respect to Turkey. But are we to say to Russia, "Because you have done evil formerly, you are not now to do good?" (Hear.) The right hon. gentleman then proceeded to say that he could not imagine a more humiliating policy. (Cheers.) He would suppose another dialogue between Russia and Turkey, when, after the pluck of Turkey had been broken, an Ignatieff might avail himself of the *molliæ tempora fandi*, and Russia and Turkey might come to an agreement between themselves. They might fairly say that while one of them owed nothing to Europe, the other owed less than nothing, for she had a friend whose moral support had lured her to the edge of the precipice. He wanted to know whether, in the event of such a contingency, we had any remedy or not. If Russia were successful in this war, she might for her own purposes, and Turkey might for her own purposes, arrive speedily at some arrangement which would give peace to the East, and which would leave some of the Powers of Europe, and England in particular, in an attitude far from enviable. (Hear, hear.) He anticipated the result of the division, but reminded the House that a majority was not omnipotent. Believing, as he did, that the country agreed with him on this question, he and his friends could not be expected to submit absolutely to the authority of this House, and they would take legal and constitutional means to lead the Government, as far as influence from without could lead them, to adopt an upright and honourable policy. This debate, which had been spoken of with so much suspicion and censure when it began, had been, and would be, eminently conducive to the prevalence of the best influences which were to be found in the counsels of the Cabinet. The time was running by fast. The hour-glass was running out. The longer they delayed, the more difficult it would be to make an arrangement favourable to the purposes they had in view. If Russia failed, the failure would be disastrous to humanity. It would leave the condition of the Christian people of Turkey worse than before. If she succeeded, and was prudent and moderate, success would secure for her undying renown, in consequence of the accomplishment of the work she had taken in hand. When that work was accomplished, though as an Englishman he might hide his head, as a man he should say, "Would God that the voice of the nation had been permitted in this great crisis to prevail! Would God that in so holy a work England had taken her proper part!" (Loud cheers.)

After some observations from Major O'GORMAN,

the House divided on Mr. Gladstone's first resolution, and the numbers were—

For the Resolution ... 223
Against it ... 354
Majority against the Resolution ... 131

The announcement of the numbers was received with enthusiastic and long-continued cheering from the Ministerial benches.

Sir H. D. Wolff's amendment was then carried without a division. It was as follows:—

That this House declines to entertain any resolutions which may embarrass Her Majesty's Government in the maintenance of peace and in the protection of British interests without indicating any alternative line of policy.

Mr. GLADSTONE announced that he would not press his second resolution.

Some other business was disposed of, and the House adjourned at twenty-five minutes past two o'clock.

THE DIVISION LIST.

The division on Mr. Gladstone's resolution was almost entirely a party one. Mr. Newdegate was the only Conservative who voted with Mr. Gladstone, and six Liberals voted with the Government—Mr. H. A. Herbert, Mr. W. H. Foster, Mr. N. G. Lambert, the Marquis of Lorne, Mr. Roebuck, and Sir N. Mayer de Rothschild. Of the Home Rulers, nineteen voted in the majority, eleven voted with Mr. Gladstone, and about twenty-three took no part in the division. Among those who voted with the Government were Sir George Bowyer, Mr. Brady, Mr. Callan, Mr. King-Harman, Mr. Owen Lewis, Sir Joseph McKenna, Lord Robert Montagu, Captain Nolan, Sir Colman O'Loughlin, Mr. Power, Mr. Shaw and Mr. Ward. Those who voted with Mr. Gladstone were Mr. R. P. Blennerhassett, Mr. E. Collins, Lord F. Conyngham, Mr. Delahunty, Mr. McCarthy Downing, Mr. Errington, Mr. Mitchell Henry, Mr. D. O'Connor, the O'Connor Don, Mr. O'Shaughnessy, and Mr. Sheil. Among the absentees were Mr. Butt, Mr. Biggar, Mr. Parnell, Mr. Meldon, Mr. O'Clery, and Mr. A. M. Sullivan. The number of Conservatives absent from the division was about sixteen, and the number of Liberals absent about nineteen. Among the Conservatives absent were Mr. T. C. Baring, Mr. Butler-Johnstone, Colonel Gilpin, Sir A. Guinness, Mr. Henley, Mr. J. G. Hubbard, and Mr. Wait. Among the Liberals who took no part in the division were Sir F. Goldsmid, Lord E. Bruce, Mr. Dease, Mr. E. Ellice, Hon. C. Fitzwilliam, Mr. Kirkman Hodgson, Mr. Kay-Shuttleworth, Mr. Pender, the Marquis of Stafford, and the Right Hon. C. P. Villiers. All the members of Mr. Gladstone's administration who are in the House of Commons voted in the minority.

Literature.

THE NEW POLITICAL ROMANCE.*

The author of this work—who has chosen to half-conceal and half-disclose himself by the name which he has placed upon the title-page—incidentally informs us that it was written nearly ten years ago, "when some of the scenes and events to which it relates were in progress." We regret to know this. It is not often that personal or political spite survives such a period. It is equally true that it would have been easy to modify some of the most offensive descriptions which the work contains. Perhaps, however, such a process would have deprived it of some of its "spice," and, therefore, of some of the pleasure with which a certain class of persons will be sure to read it. Just as personalities will draw together a large "House," so, we suppose, will the personalities in these volumes draw to them a not inconsiderable number of readers.

Yet "Avondale of Avondale" is but a second-rate performance. It is a weak imitation of Lord Beaconsfield's earlier novels, with the same sort of political caricature, but given with less disguise; the same sort of society, and even the same weak admiration of great titles and great houses. Its hero, also, is a very paragon: never was there such a paragon. The son of a country gentleman of old family but reduced means, he comes to London; meets some college friends; is introduced to the first aristocratic society; and in the course of a few months, before even he obtains a seat in the House, shows such superior wisdom that he is allowed to influence the fates of Cabinets and Parliaments, and, by the end of the third volume, dawns before the imagination of the reader, as the great coming statesman of the age. And yet the reader's judgment will be that he was intellectually a prig, and morally, not very far removed from a scoundrel. Of scoundrels—vulgar scoundrels—there appear to have been not a few in the circle of Mr. Avondale's acquaintance. We come across them in gambling halls near Regent-street, and in somewhat more questionable places. For, this very fashionable society, as

regards the young men of Mr. Avondale's age are concerned, seems to have been, ten years ago, as morally rotten a set as one could meet with out of Paris or Vienna. Our author describes this as though it were a matter of course, and clearly expects the reader to take it as such. Well, we do so; but it would have been better if he had expended more of his contemptuous criticism upon this class and less upon the greatest and most honourable of statesmen.

The first chapter of this history begins with the offer to Mr. Avondale of a secretaryship to the new Vice-President of the Colonial Board, whose portrait is drawn with considerable skill and less depreciation than those of others. As we cannot hang up all these veritable likenesses we will take the two that come next. The first is "Lord Liffey" (Lord Palmerston):—

Lord Liffey had been, in many respects, a remarkable man. He was an Irish peer, the last of his line, and had sat in the House from early youth, and been a member of not a few Ministries. His training was, therefore, of such a kind, and so lengthened, as necessarily to make him acquainted with most of the stock maxims of government, and with some of the principles in accordance with which the affairs of a country possessing a representative chamber may most skilfully be controlled. But he never became a statesman—he educated himself into a politician, and as such died, without attaining to, and, perhaps, without having been ambitious of, higher distinction. He ever showed himself averse to real work; he was very content to let things glide on in even course; he avoided as far as practicable any interference with the institutions—social, legal, municipal—of the nation; he hated unnecessary legislation. A Liberal in name, he was a Tory in all else—in inclination, in thought, in action. He never looked far into the future; he made no attempt to provide for the possible contingencies of the hereafter, or for the possible requirements of coming generations; he troubled nought about the ideal goal towards which the human race may be tending; but, on the other hand, he was neither theorist nor schemer, neither philosopher nor bigot, and if he failed to comprehend the real position and the duties of the First Minister of a mighty Empire—if, from narrowness of intellect or innate timidity, he proposed no means to redress the suffering and injustice which were rank, even in the country he ruled—he at least did his best to preserve order at home, and to secure respect abroad, and in this it cannot be said that he did not to some extent succeed. Above all, he was a thorough Englishman, and had an almost intuitive knowledge of the peculiarities and idiosyncrasies of his fellow-subjects. His tact, too, was wonderful—his suavity of manners scarcely less remarkable, and, by dint of these qualities, he had won and long retained over the Lower House an influence such as few other statesmen had ever possessed. So thorough was his sway that he was oftener mentioned by the sobriquet of Magnus Jupiter than by his real name.

Next comes the "Earl of Garmouth" (Earl Russell):—

On his death the Earl of Garmouth, Secretary for Foreign Affairs, succeeded to his station. Garmouth, like Magnus Jupiter, has spent over half a century in Parliament, the greater portion of this period in the Commons. He was a man of little capacity and less invention, but what he lacked in these respects he more than made up in conceit and bad temper. He had supported most of the chief measures brought in by his party—most, not all, for on more than one occasion he had thrown himself into the arms of the Tories—and had assisted greatly to secure the success of several. But this was all. Not one important measure had he originated, not one comprehensive enactment was due to his unaided judgment. He was short in stature, and, like all short men, he was a fussy meddler, never satisfied save when making a noise, and fancying he was performing some grand exploit. He bore just the same relation to the great legislators he was associated with that the stone-collector bears to the geologist who is deciphering the history of former creations—that the laboratory assistant bears to the physicist who is slowly unravelling the mysteries of nature. He was ever in a muddle, ever getting his particular department into hot water; and then he would loudly proclaim that the fault lay with his colleagues, not with himself. He and Magnus Jupiter had, in their younger days, been sworn foes; had in turn when in opposition, worked the downfall of the Cabinet in which the other was a leading member; and even, when some years previously they had in their old age arranged their differences, neither would serve under the other in the Lower House, and he had, consequently, been relegated to an earldom and comparative oblivion. We have said that on the late Premier's death the earl succeeded to his post—he did not succeed to his tact or influence. Indeed, the now Premier was only nominally at the head of affairs, the real chief being the leader in the Lower House, Arthur Stuart Maitland, Secretary of State for the Home Department.

It is not upon such men, however, that our author vents his scurrility. He, himself, belongs to the respectable old Whig party, who hated to see the rise and growth of the Radicals, and, above all, of two or three men more or less identified with them. Amongst these was "Mr. Maitland" (Mr. Gladstone), who is thus, for the first time that he is brought before us in these pages, hit off:—

Maitland's many sided character will ever afford an interesting study to the moralist and psychologist. He was in some respects fitted, but in still more totally unfitted, for his position. An excellent scholar, a skilful financier, an experienced administrator, a fluent debater, a persuasive speaker—these were great points in his favour. But they were more than compensated by weaknesses almost infantine. He had little coolness, less tact, still less command of temper. He was thoroughly ambitious, greedy of power, passionately fond of distinction. He could not endure a rival, much

less a superior, on his own side; while the success of opponents roused his bitterest hostility. His mind wanted balance; he took but one view of a question, and that not unseldom the wrong one; he was hasty as a child, illogical as a woman, ever jumping at conclusions, ever taking up positions from which retreat was impossible; above all, his morbid craving for notoriety rendered him fickle and changeable, and not only had it turned him from the Tories, who in youth sent him into Parliament, to the Liberals, whom he now controlled, but it also seemed on the point of converting him into a Radical. Such was Maitland, and with faults like these how could even his great gifts be other than a curse to himself, and a danger to his country? No wonder sage men looked on him with feelings very near akin to dread. He must shortly, very shortly, fill the highest post in the Government—to what lengths might not his headstrong passions urge him? How would he steer the vessel of the State through the many dangers that lowered thick around her, even in the near future? No wonder that between him and his less excitable colleagues little goodwill existed.

The position of parties and the chances of the various politicians are discussed in the course of conversations, after the style with which every reader of "Coningsby" is familiar enough. To Avondale is assigned, in the first conversation, the "whipping together" of the moderate Liberals in order to bring "Maitland" to grief. He tells old statesmen what to do, and the old statesmen obey him. The Radicals, as such, have to be dealt with, and one especially, who is thus described:—

Of these orators, the most notorious was Mr. Jonathan Sloe, M.P. for Shodditon—a man endowed with a good voice and great command of language, and having considerable knowledge of human nature, and more than English determination and obstinacy. He was now advancing in years, had long been in the House, and had of late become very intimate with Maitland.

There now came a defeat of the Liberals, and the new prospects are at once discussed, with more sketches of character, and more solemn advice from our young prig. While matters are in suspense, or in progress, we are introduced to a little more fashionable society, and to the Clair-street "Hell," in describing the furniture of which our author bursts almost into eloquence. But our readers can spare this description, and a great deal of what follows. The work takes us through various scenes. Of course there is an election, in which, also of course, the Dissenters are about the worst of the electors. Mr. Avondale was defeated; but succeeded in a short time in getting into the "House," and in making a proper impression there.

We are told that Mr. Avondale held "very mixed ideas" in religion. He seems—this paragon of men—to have held equally "mixed" ideas of love. We are introduced to three ladies whom he honoured with his affections. One jilted him; one had no right to return his advances; the other made him happy. The description of a magnificent country house—à la Beaconsfield—adorns these pages; but—but we have had enough. "Avondale of Avondale" will, we daresay, be read for a few weeks at the clubs and elsewhere, but will scarcely last the time the author has kept it in manuscript. Some persons, indeed, will say that it would have been better had he left it in that shape.

MRS. PFEIFFER'S POEMS.*

Mrs. Pfeiffer has in this volume chosen a theme which only the very highest genius could have treated supremely. She has essayed to restore and represent to us, through the lips of Glân Alarch, a bard, the life of a Welsh chieftain in a remote time. Eurien is brave and true—a chief of whom his followers are proud. Modwyth, Eurien's mother, on the death of one of her own children, has adopted Mona, a sweet Irish girl, and she, of course, soon has her affections turned towards Eurien, and they are in time betrothed. Bronwen, a widow, comes to Garth, to ask Eurien's help against her enemies, and seeing the maiden's devotion to Eurien, she resolves to outwit her. She therefore schemes to secure Eurien's attentions to herself, and so outrages Mona's feelings in impressing on her the merely brotherly nature of Eurien's affection, that Mona flees from Garth, to find a distant refuge in the hills. A very striking episode in the poem is the account of a meeting between Mona and Glân Alarch, when Mona, in a half-veiled way, tells the bard of her secret, and the spiritual concerns that now occupy her. By-and-bye, Bronwen, having wedded Eurien, urges him to take up arms against their troublesome enemies. Returning from an expedition homeward he sees that something in the direction of Garth is on fire, and he hastens forward. Before he reaches his destination he is met by Mona, bringing with her the child of Bronwen, who has been slain by the enemy. The poem ends with a very striking

* *Avondale of Avondale*. A Political Romance. In Three Vols. By UTTERE BARRE. (Remington and Co.)

* *Glân Alarch, his Silence and Song*. By EMILY PFEIFFER, Author of "Gerard's Monument," &c. (H. S. King and Co.)

picture of Eurien making way over the hills to Havod, led by Mona, to lay within its ruined walls "the ruined form of Bronwen."

This, of course, is but the barest and most prosaic suggestion of the story, which is told with no little art and music—a very skilful contrivance being the use of Glân Alarch as a kind of illegitimate chorus as well as narrator of the tale. But though we recognise the high intention, the skill and imagination at work here, we are compelled to say that the general effect is vague. The characters are like shadows. The life and story of that ancient Welsh Court does not touch us. Neither the delights of war nor peace stir the heart. Modwyth's wheel is not heard any more than the sound of Welsh spears ringing on "Sassenach" shields. Mrs. Pfeiffer has written with great care, and sometimes brings out very subtle effects of blank verse, throwing in a few passages, which show the highest possibilities in fresh directions; but as a whole it must be said that the poem wants directness of interest. There is, however, an occasional intensity—as in this speech of Bronwen to Mona, which gives it a claim to be quoted:—

"You read the rimes, and shame with studious lore
Our able-handed but unlettered lords,
Yet fail to read that Eurien's soul recoils
From such vain boasts of learning as he shares not;
That Eurien loves a humble port in women.
Nor that alone, but loves a lowlier mind
In creatures lowlier born. You have grown up
A fledgling at his hearth, so loved and cherished,
So to be loved again; but as his wife!
No, things so cross in nature are not joined,
Or joined but to be rent apart for ever.
O Mona, I could make his life a joy,
Loving him as we love who are no better
Than women, setting up no scale nor measure
For those above us. I would make his home
A resting place from such uneasy effort;
The very eagle cannot hold his weight
For ever in the sky; and Modwyth too
Should cease from care as feeling that a hand
More strenuous than her own was guiding all.
I love him and I tell you he loves me;
I to his eyes own kinship as a magnet
That draws upon its path their fiery steel;
He turns from you unmoved, to find and claim
His part in me; mark too how Modwyth's face
Looks colder on you day by day; she learning
To see in you the clog of Eurien's joy—
A joy, the birthright of his meanest thrall.
Have you no virgin pride that you should bind
His honour, when his heart is in revolt?"

The rush of words broke over her unheard,
Mona had risen from her lowly seat,
And standing on the verge, her soul past forth
Over the golden bridge which crossed the sea.
There fell a lull, a moment of deep calm,
The winds that had been loud awhile ago
Now held their breath; what lesser grief could dare,
To break the silence of a widowed love?
Sweet Christ! But there is woe so great it rends
The bands that bind it; darkness that fulfils
So vast a sphere that it must somewhere touch
The skirts of light! The tokens of such woe,
Such darkness now fell on the face which Mona
Turned to the sun that hastened to his end,
I the flaming pyre of clouds which waited still,
To crown him with far-reaching shafts of glory.

This is a picture of Bronwen, and her wiles:—

But Bronwen's love—if that she loved him too—
Was humble at such times, and challenged not
His notice, as with motion swift she gave
The sign which brought a servile train to crown
The board with ordered plenty; whereupon
Would follow a wild troop of squires and pages
And shaggy men of various estate,
Who shared the wrongs of Eurien and of Wales,
And fattened them at Eurien's daily cost.
Then Bronwen, like the spirit of good cheer—
But for a spirit all too busked and sleek—
Carved and apportioned with a dextrous choice
The meats and winter fruits, the cakes and bread,
Some fine and honey-sweetened, some of age,
That soured with age was still found sweet enough
For palates not perplexed with daily use.
And Bronwen's face would shine on us, but most
On Eurien's, as shines the moon when gilt,
To be the lamp of such as house the harvest;
But unto those wild men who pressed around,
And drank deep draughts, and emptied mighty
trenchers,
Her works were strange and cold; still like the
moon,
But like it on its darkened nether side! . . .
The year fulfilled itself; the earth once more
Was pregnant with the slowly ripening grain.
And Bronwen was the lady of the land;
A fair, firm woman; one who ruled her home
As Eurien his State; nay, ruled her house,
But ruled it in another sort than he,
Who, like a God, gave back with rich increase
His liege's tribute and their fitful service,
Shielding the weak, and lifting up the low,
Pruning the insolence of pride, and storing
Scant fruit for all his pain, to leave a harvest
More generous for the gleanings of his fields.

There is a touch of truthfulness in Mona's confession to Glân Alarch:—

I learnt the truth from Bronwen; it was truth
Which then she spoke; would God she knew no
other!
My love was not a flower to grace his life;
I stood before him as a rod, which never
Would blossom in his hand. I cried to God
To hide me from my love and Eurien's truth;
And then I knew no more, but that I fell,
And falling, grasped unknowingly the sapling
Which grows from out the rock where it breaks off,
Sheer, jagged, dreadful, and was shot from it
In rising, as an arrow from the bow—

Shot clear of danger from the jutting crags,
And dropped into the tallest of those trees
That rise from out the stunted grove, there thorny,
Towards Clogwyn Cromlech.

When I woke to life,
I lay within the pliant, leafy branches
Which swayed upon the item as sways a cradle,
And thought I was new born; I had no mother;
But that was nothing strange. I lay awhile
Faint, weary, something soothed, till stung with
thought,
As newborn things with hunger, I crept down,
And touched again the stony earth, and fled
From all that had been, and could be no more,
Setting Crag-Eyrie 'twixt my love and me,
Since when I dwell with Peace, here.

We fully perceive, of course, the high ideal of love and its mission, which Mrs. Pfeiffer intends to teach us in this poem; but the purpose is perhaps only too evident, and too little lost sight of in action and passion in relation to it. We should not omit to notice that some of the little bits of song are very sweet and finished. This is not the best, but the shortest, and most readily yields itself to our purpose:—

I spur all day from dawn to dark
I follow a phantom pale,
And often I outrise the lark,
Out-watch the nightingale.
But whether I lie by a cool sweet spring,
Or ride on a burning quest,
A voice in my ear still murmuring,
Forbears me of my rest.

She haunts the sunshine, haunts the shade,
The mountain and the stream,
And I know not whether she be a maid,
Or only a young man's dream;
But my soul grows white in her lovely light,
And my life so richly blest—
God wot if it better becomes a knight
To possess or be possessed.

We now and then came upon lines where the accent is doubtful, and only seen on rereading carefully.

Had sought to make her friend, her freer, her champion,

Is very doubtful. In the line—

With creamy draughts of mead and (of) metheglin.

The second "of" should be deleted. Both for grammar and for rhythm, the line—

To falsely lure the fish their lady loved,

Should be—

Falsely to lure, &c.

In spite of a few faulty lines like these, the blank verse is careful, pliant, and sometimes framed with no little subtilty, and feeling for effect.

THE CITY COMPANIES AND THEIR CHARITIES.*

Mr. Gilbert is following out a useful, but, we fear, an ungrateful task. In his former book "Contrasts," he tried to engage the interest of the ratepayers of London in their own defence. He proved that, were the charitable funds that are now misapplied, wasted, perverted, or directly appropriated to "base uses," restored to the purposes for which they were originally destined, we could, for one thing, educate our poor children without any call on the rates for the school board, and support our pauper lunatic asylums as well. He now returns to the charge, having, as he would say, procured new evidence. Readers will remember that the London School Board recently made a representation in the same direction. It is understood that the subject will at no distant day be brought before Parliament; so that the appearance of this book, which so succinctly gathers up and presents the facts, may be regarded as timely. The abuses charged are no slight and exceptional instances. Whole properties, as Mr. Gilbert shows, have disappeared, so far as the public good (for which they were held) is concerned; the Livery Companies, originally founded for trade purposes and for the aid of decayed members of the craft, have now passed from the members of the craft altogether, and the relief of sick and decayed members has ceased to be a part of their functions. Their great revenues are thus taken possession of and diverted to purposes of jobbery, gluttony, and worse, says Mr. Gilbert. And if the figures, which he cites from public documents, are to be relied on, it must be allowed that he makes out a strong case. The case of the Troutbeck legacy, which was left for the poor of Wapping, but diverted to an iniquitous purpose, under the shadow of legal power, is once more rehearsed, as well as the case of St. Katherine's Hospital. It is shown that the medical hospitals of London have to a large extent departed from their original character, and that their vast funds are systematically wasted. Mr. Gilbert contrasts the work done in them with that done in insignificant hospitals, and finds

* *The City.* An Inquiry into the Corporation, its Livery Companies, and the Administration of their Charities and Endowments. By WILLIAM GILBERT, author of "Contrasts." (Daldy, Isbister, and Co.)

that it costs three times as much. Mr. Gilbert's method is calm and precise. He does not indulge in rhetoric. He marshals his facts with a studiously reserved air, determined not to yield to invective. His case is thus all the stronger. But will the public buy and read his book? We fear not. He is too little of the popular agitator for this. Had he given loose to more direct charges—come nearer in some cases to bringing the frauds home, he would have had a better chance of being taken notice of. Let us hope, however, that this book may be all the more efficient, as forming a ready handbook for matter-of-fact members of Parliament, in view of their attention being called to the subject. The light which is sure to be thrown on the matter in Parliament may be more searching than any book could possibly cast; but the "vested interests"—that modern god—are so strong, and the abuses are so fenced round by the sanction, as Mr. Gilbert says, of royalty, of the aristocracy, and even of the Church itself, that nothing less than Parliamentary action is likely to mend matters. On the subject of the countenance given to various phases of jobbery by those who ought not to countenance such things, Mr. Gilbert quotes another writer, "Nemesis," to this effect:—

We protest against princes bolstering up by their presence the great unreformed Corporation, and we caution their advisers that neglect of popular discontent may lead to strong remedies. Their presence, and ignorance shown thereby of popular feeling, will condone visits determined on, but which cannot be repeated without results damaging to the Court party. Is the weight of a Court to be thrown into the scale against a popular movement? Is reform to be stayed because the Court pleases to shut its eyes to popular indignation against a hideous abuse in our midst. The summons of the herald at the entrance to the pavilion of the Guildhall will reassure the Corporation of Court favour and succour in their misdoings.

Mr. Gilbert, in winding up, says:—

If the inhabitants of the metropolis were to take up the matter, redress would certainly follow. Let them remember that to keep up the so-called cure, privilege, and hospitality, the metropolitan ratepayers are mulcted of some half-a million per annum, and if the reader can without inconvenience pay his quota, he should remember that there are thousands of his fellow citizens less fortunately situated. Let the inhabitants of the metropolis remember how grievously have the children of the poor (Christ's legacies) been robbed of their inheritance, and that, too, in one of the most vital elements of their future respectability and prosperity—their education; that we have inherited a life interest, and a life interest only, in vast charitable educational endowments, and that we have allowed these funds to be taken from those for whom they were intended and given to the rich.

BRIEF NOTICES.

A Treatise on the Grammar of New Testament Greek, regarded as a sure basis for New Testament Exegesis. By Dr. G. B. WINER. Translated from the German, with large additions and full indices. Second edition, by the Rev. W. F. MOULTON, M.A., D.D. Eighth English edition. (Edinburgh: T. and T. Clark.) The value of Winer's Grammar of New Testament Greek is now universally recognised. It first appeared in 1822, and its object, as explained by the author himself in 1855, was to check the unbounded arbitrariness with which the language of the New Testament had so long been handled in commentaries and exegetical prelections. "It was in truth needful (he says) that some voice should be raised which might call to account the deep-rooted empiricism of the expositors, and might strive to rescue the New Testament writers from the bondage of a perverted philology, which, while it styled itself sacred, showed not the slightest respect for the sacred authors and their well-considered phraseology." He goes on to say:—

If we read certain commentaries still current of the eighteenth and nineteenth centuries—for the older works of the period of the Reformation are almost entirely free from such perverseness—we must conclude that the peculiar characteristic of the New Testament language is an utter want of definiteness and regularity. For the expositors are continually pointing out instances of a wrong tense or a wrong case. Amidst such erudition on the part of the interpreter, the reader becomes almost indignant at the unskilfulness of the sacred writers who knew so little how to deal with words. One cannot conceive how such men could make themselves even generally intelligible in their oral discourses, in which this lawlessness of language must certainly have appeared in still stronger relief. Still more difficult is it to understand how they won over to Christianity a large number of educated persons.

Thanks very much to Winer's Grammar, it is now generally acknowledged that not the New Testament writers, but their critics, are the blunderers. Professor Moulton's edition of the work in 1870, added much to its value. Availing himself of all the aid that might be derived from German works later than Winer's last edition, he gave especial attention to English writers, and turned their labours to good account. Of one of these writers he says, "The measure of my obligation to the Bishop of Gloucester and Bristol, it is altogether out of my power to express; and if this book succeed

in accomplishing anything for the accurate study of the Greek Testament, it will be through what I have learned from Bishop Ellicott's wise counsels, and from his noble commentaries on St. Paul's Epistles." This second edition of Professor Moulton's *Winer* is, in the main, a reprint of the first. The chief point of difference is the introduction into the text of all the new matter left by *Winer* for the seventh edition of the original work. Whilst, however, but few substantial changes have been made, both text and notes have been carefully revised. Dr. Moulton expresses very great obligations to Professor Westcott and Dr. Hort for their kindness in allowing him the free use of their (in his judgment invaluable) edition of the text of the New Testament—soon, he trusts, to be given to the world. We need not add any formal recommendation of the important standard work now before us.

School History of Greece. By GEORGE W. COX, M.A. With maps. (London: Longmans, Green, and Co.) Mr. Cox explains the character of this volume in the preface. "In reducing to the size of the present volume my General History of Greece, I have made no attempt to compress into a smaller space the substance of the whole contents of the larger work. . . . Even in the most elaborate histories the narrative of facts is commonly on much the same scale as that of smaller works, the difference between the two lying chiefly in the sifting of evidence, the analysis of motives, the clearing up of obscure, or difficult, or controverted points, and in the more thorough treatment of political and constitutional questions. All these, however, are matters which have comparatively little interest for the young, and may in a great measure be set aside in a volume specially intended for their use. On the other hand, the descriptions of great deeds or memorable scenes, and the pictures of personal character—all, in short, which can bring before us in living reality the men about whom we write and the places in which they played their part in life, should be as full and vigorous as in works prepared for the most critical of historical scholars." An author who so well understands the principles on which a history for young persons should be written, may be trusted in the execution of his work; and we gladly bear our testimony to the thoroughness and skill with which he has done so. If our readers would judge for themselves of the interest attaching to the style in which Mr. Cox writes, let them turn to the chapter on the Mythology and Tribal Legends of Greece; and to those on the Early History of Sparta, and the Intellectual Education of the Greeks. The volume is well adapted for school purposes, or as an introduction to the larger works of its author.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

BIRTH.

JOHNSON.—May 9, at Buxton Villa, Boston, the wife of the Rev. E. Johnson, M.A., of a daughter.

DEATH.

BUZACOTT.—May 8, Sarah Verney Buzacott, widow of the late Rev. Aaron Buzacott, thirty years missionary at Rarotonga, South Seas.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyl-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Advertisements.

LYME HOUSE SCHOOL, EYTHORNE, DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles aims, at giving a sound physical, mental, and moral education.

Reference to Ministers and others.

BENNETT,

65 & 64,
CHEAPSIDE.

WATCHES

BENNETT'S
GOLD PRESENTATION
WATCHES,
FROM £10 TO £100.

CLOCKS

TO CLOCK
PURCHASERS.

JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

Just published, price 5s.

THE SYMBOLIC PARABLES OF THE CHURCH, the WORLD, and the ANTICHRIST: being the separate predictions of the Apocalypse, viewed in their Relation to the General Truths of Scripture.

Just published, price 4s.

OUTLINES OF BIBLICAL PSYCHOLOGY. By J. T. BECK, D.D., Professor of Ordinary Theology, Tubingen. Translated from the Third (1877) German Edition.

Edinburgh: T. and T. Clark.
London: Hamilton, Adams, and Co.

IMMEDIATE.—A First-class trained CERTIFICATED MASTER, a Congregationalist, musical, and experienced in middle-class work, is OPEN to immediate ENGAGEMENT, either professionally, or in any position of trust and responsibility. Testimonials, references, &c., of the highest character. Address, S. W. J., 6, Acres-lane, Stalybridge, Manchester.

TO PARENTS and GUARDIANS.—Charles JONES, Pharmaceutical Chemist, 7, Market-square, Hanley, has a VACANCY for a well-educated YOUTH as APPRENTICE. Facilities will be afforded for preparation for the necessary Examinations. One who has already passed the Oxford, Cambridge, or other Examination accepted in lieu of the "Preliminary" of the Pharmaceutical Society, will be preferred.

THE Reverend JOHN SPENCER PEARSALL deceased.—Pursuant to the Statute 22 and 23 Victoria cap. 35 intitled "An Act to Further Amend the Law of Property and to Relieve Trustees" NOTICE IS HEREBY GIVEN that all PERSONS having any CLAIMS or DEMANDS against or affecting the Estate of the Reverend John Spencer Pearsall late of Farncombe Villa Godalming in the County of Surrey Congregational Minister deceased (who died on the 22nd day of December 1876 and whose Will with one Codicil was proved on the 10th day of February 1877 in the Principal Registry of the Probate Division of His Majesty's High Court of Justice by Samuel Small Mander of Glen Bank Tottenham near Wolverhampton Esquire one of the Executors named in the said Will and Codicil) are REQUESTED to SEND in writing the PARTICULARS of their Debts Claims or Demands to the said Executor at the Office of his Solicitors Messrs West King Adams and Co of No 66 Cannon Street London on or before the 25th day of June next at the expiration of which time the said Executor will proceed to administer the Estate and distribute the assets of the said Testator among the parties entitled thereto having regard to the claims only of which the said Executor shall then have had notice and for the assets or any part thereof so administered or distributed the said Executor will not be liable to any person of whose debt claim or demand he shall not then have had notice And all persons indebted to the Estate of the said deceased are requested forthwith to pay the amount of their debts respectively to the said Executor

Dated this 30th day of April 1877

WEST KING ADAMS and CO.

66 Cannon Street London E.C. Solicitors for the said Executor

NORWOOD ORPHAN SOCIETY, for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Peuge lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

COLEMAN-STREET EXCHANGE, 66, Coleman-street, E.C.

The above PREMISES, situate near the Bank of England, are NOW OPEN, having the following advantages besides those of an Exchange, viz.:—Enclosed private desks, writing and news tables, separate lock-up drawers, and a large strong room; also consultation and smoking-rooms, and lavatory.

Careful postal arrangements for either retaining or forwarding letters.

For particulars apply to the Manager, Mr. J. K. Leake, 66, Coleman-street, London, E.C.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevase, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1869."

DU BARRY'S FOOD.—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE OF DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romain-des-Lales."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s. 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 23, 29, Passage, Kaiser Gallerie, Berlin, W.; 8, Wallisch Gasse, Vienna; and at the Grocers and Chemists in every town.

NORTH LONDON OR UNIVERSITY COLLEGE HOSPITAL.

The ANNUAL FESTIVAL in aid of the Funds of this Charity will be held at WILLIS'S ROOMS, King-street, St. James's, on WEDNESDAY, the 16th inst.

Sir HENRY THOMPSON in the Chair.

Tickets for the Dinner (One Guinea each), may be obtained from the Stewards, at Willis's Rooms, and at the Office of the Hospital.

CONTRIBUTIONS will be RECEIVED at the Hospital, and by the Bankers, Messrs. Coutts and Co., 59, Strand, and Messrs. Smith, Payne, and Smith, 1, Lombard-street;

And by the Secretary.

Gower-street, May, 1877.

THE ADDISCOMBE HIGH SCHOOL
(Boarding) for YOUNG LADIES, MOIRA HOUSE, Upper Addiscombe, Croydon, Surrey.

Principals—

Mr. and Mrs. INGHAM and the Misses CONNAH.

Conducted in consonance with the movement for the higher education of Ladies.

French, German, and Music (Practical and Theoretical) are made special objects of study, and most effectively taught.

Prospectuses, with names of Referees and full particulars, may be had on application to the Principals.

SOUTH COAST, DAWLISH.

PLANTATION HOUSE SCHOOL.

Messrs. S. and J. ALLEN, Principals.

The picturesque watering-place of Dawlish is widely known for its fine sea-beach, great salubrity, and happy adaptation as a residence for both summer and winter. Full use is made of its natural advantages by country excursions, periodical bathing, and boating.

Pupils are prepared for the London University, the Ox'or and Cambridge Middle-Class Examinations, &c.

The Preparatory Department, for pupils under eleven years of age, is conducted at FLORENVILLE, a separate house and grounds near.

The SUMMER TERM commenced on April 30th.

Prospectuses on application.

STAMFORD TERRACE ACADEMY,
ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.
(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. Pupils from this school have passed the Pharmaceutical Society's Examinations and the Oxford and Cambridge Local Examinations in honours. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.

W. H. LEE, Esq., J.P., Wakefield, Treasurer.

J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal.

Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

TETTENHALL COLLEGE,
STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize-man in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First-class at both First and Second B.A. Examinations, ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College. Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherton Scholarship of £40 per annum, and the offer of the Sizarship given by St John's College, Cambridge, (to which is added £20 a-year) to the FIRST in Greek and Latin.

There is a large swimming bath on the College premises. For particulars as to Scholarships, &c., apply to the Head Master, or to the Secretary, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

SUMMER TERM, from MAY 1 to JULY 31.

THE WESTERN COLLEGE,
PLYMOUTH.

The NEXT SESSION will commence on WEDNESDAY, September 12th.

Applications for Admission should be made at once to the Secretary, the Rev. C. Wilson, M.A., Ford Park, Plymouth.

MILL HILL SCHOOL,
MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., J.L.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I., Classics) A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences THURSDAY,

May 3rd, 1877.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

MIDLAND RAILWAY.**TOURIST ARRANGEMENTS, 1877.**

FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE FOR TWO MONTHS, will be issued from May 14th to the 31st October, 1877.

For Particulars see Time Tables and Programmes, issued by the Company.

JAMES ALLPORT,

GENERAL MANAGER.

Derby, May, 1877.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.

Chief Office, 73 and 74, King William-street, E.C.

W. P. REYNOLDS, Manager.

ACCIDENT INSURANCE COMPANY
(Limited), 7, Bank Buildings, Lothbury, E.C.

General Accidents.

Personal Injuries.

Railway Accidents.

Death by Accidents.

C. HARDING, Manager.

LOSS and ANXIETY may be AVOIDED, and most Lucrative Percentages permanently Secured, through the information contained in the FORTNIGHTLY STOCK EXCHANGE REVIEW, sent post free to applicants by—

Messrs. ALEXANDER ROBINSON and CO.,

Stock Brokers,

36, Throgmorton-street, Bank, London.

Bankers—Messrs. Roberts, Lambcock, & Co., Lombard-street.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.**HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.**

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30, Southampton-buildings, Chancery-lane. All sums under £50 repayable upon demand.

Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

Pamphlet, with full particulars may be had on application.

FRANCIS RAVENSCROFT, Manager.

ACCIDENTS BY FLOOD AND FIELD.**ACCIDENTS OF ALL KINDS**

May be Provided Against by a POLICY of the RAILWAY PASSENGERS' ASSURANCE COMPANY,

The Oldest & Largest Accidental Assurance Company.

Hon. A. KINNAIRD, M.P., Chairman.

SUBSCRIBED CAPITAL, £1,000,000.

ANNUAL INCOME, £205,000.

£1,120,000 HAVE BEEN PAID AS COMPENSATION.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64, CORNHILL, LONDON.

WILLIAM J. VIAN, Secretary.

BANK OF SOUTH AUSTRALIA.

Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal Towns in South Australia. Bills Negotiated and Collected Money received on Deposit.

For terms, apply at the Offices, 54, Old Broad-street, E.C. WILLIAM PURDY, General Manager.

ROYAL POLYTECHNIC.—New Programme, replete with instruction and amusement.—Ye WONDERFUL TALE OF WHITTYNGTON and his CATTE, a new and original version, by Tifkins Thuid, Esq.; given by Mr. Seymour Smith.—HOUSEHOLD SCIENCE, a popular Lecture, with interesting Experiments, by Prof. Gardner.—BUD and LEAVES, a charming Spring Lecture, by Mr. J. L. King.—THE COMPOSITION OF LIGHT, with splendid Illustrations by the unrivalled scientific apparatus manufactured by Mr. Darker; by Mr. J. L. King.—THE SEANCE, an entirely new edition, by the Polytechnic medium—Master Taylor, the premier Plate Dancer and Artificial Clairvoyant.—Madame Hickson's COSTUME RECITALS, &c., &c. Admission to the whole, 1s. Schools and children under 10, 6d. Reserved Stalls, 2s. 6d. Open from twelve till five, and from seven till ten.

WEIR'S 55s. SEWING MACHINE for Families; WEIR'S 42s. GLOBE MACHINE for Dressmakers; WEIR'S 84s. SHUTTLE LOCK-STITCH. Hand or Foot. Machines Exchanged. Month's free trial Easy terms of payment. Carriage paid. Samples, &c., free J. G. WEIR, 2, Carlisle-street, Soho-square, W.

A STIMULANT BUT NON-INTOXICANT.—NEWMAN'S improved pure EXTRACT OF MALT Prepared from the finest Kentish Malt, being non-fermented and free from spirit. In bottles at 1s. 9d. As a sample half-dozen 10s. 6d. carriage paid. London Offices, 164, Strand, London, W.C. AGENTS WANTED in London, Country, and the Continent.

THREE GOLD MEDALS.**BORWICK'S GOLD MEDAL BAKING POWDER.**

Has had the above extraordinary award for its superiority over every other Baking Powder, and is used by thousands for making bread, pastry, puddings, &c., light and wholesome. Sold in 1d. and 2d. packets, and 6d., 1s., 2s. 6d. and 5s. patent boxes, by all Grocers. Schools, families, and hotels should purchase the 2s. 6d. and 5s. size, as there is a considerable saving.

For the TOILET, the NURSERY, & for SHAVING.

Pure, Fragrant, and Durable.

PEAR'S TRANSPARENT SOAP

"Is an article of the nicest and most careful manufacture, and one of the most refreshing and agreeable of balms to the skin."—*Journal of Cutaneous Medicine.* Edited by

MR. ERASMUS WILSON, F.R.S.

SOLD BY CHEMISTS & PERFUMERS EVERYWHERE.

CONVULSIONS IN TEETHING.

The Nursery has no more innocent help than Mrs. JOHN-SON'S SOOTHING SYRUP, which, applied to the Infant's Gums, relieves the pain and prevents convulsions. CONTAINS NO NARCOTIC. See the name of "BARCLAY & SONS, Farringdon-st., London," is on the stamp. Sold by all Chemists at 2s. 9d. a bottle.

BLACK SPOTS on the FACE and NECK entirely removed by using MARRIS'S IMPERIAL POWDER, according to directions, in less than one week. 1s. per packet, by post 14 stamps. MARRIS, 37, Berners-street, London, W.; Staircase, Soho Bazaar; and all Chemists.

PEPPER'S QUININE and IRON TONIC
Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC thoroughly recruits General Bodily Health and induces a proper healthy condition of the Nervous and Physical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.

By using this delicious Aromatic Dentifrice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER

Will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.

—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid combination for Derangement of the Liver, particularly when arising from slight congestion. By gently stimulating the action of the liver and slightly moving the bowels, the heavy, drowsy feeling, with sensations of fullness, often headache, pain beneath the shoulders, at the chest after eating, unpleasant taste in the mouth, and other indications of dyspepsia are removed. Taraxacum and Podophyllin is much safer than calomel or blue pill for removing bile.—Prepared in the Laboratory of J. PEPPER, 237, Tottenham Court-road, London, whose name must be on the label. Bottles, 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

PAINLESS DENTISTRY. MR. G. H. JONES, SURGEON-DENTIST.

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—
57, GREAT RUSSELL STREET,
Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.
S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

CROSSE & BLACKWELL,
Purveyors to the Queen, SOHO-SQUARE,
LONDON, guarantee the purity of all articles of their manufacture.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES,
an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS, JELLIES, and ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavours.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S
Genuine Manufactures bear their name and address on the labels, and may be obtained of Grocers and Italian Warehousemen throughout the world.

SAMUEL BROTHERS, 65 and 67, Ludgate-hill.

WEAR RESISTING (Regd.).—SAMUEL BROTHERS.

WEAR RESISTING (Regd.).—Sydenham-house,

WEAR RESISTING (Regd.).—65 and 67, Ludgate-hill, E.C.

WEAR RESISTING (Regd.).—Have Registered

WEAR RESISTING (Regd.).—These renowned

WEAR RESISTING (Regd.).—Untearable Fabrics.

WEAR RESISTING (Regd.).—They can only

WEAR RESISTING (Regd.).—Be obtained

WEAR RESISTING (Regd.).—At their Establishment.

WEAR RESISTING (Regd.).—Young Gentlemen's

WEAR RESISTING (Regd.).—Suits (any colour)

WEAR RESISTING (Regd.).—From these Materials,

WEAR RESISTING (Regd.).—Will stand the

WEAR RESISTING (Regd.).—Hard test of

WEAR RESISTING (Regd.).—Boys' wear.

WEAR RESISTING (Regd.).—They are a great

WEAR RESISTING (Regd.).—Protection against

WEAR RESISTING (Regd.).—Inclement weather.

WEAR RESISTING (Regd.).—The C and D Classes

WEAR RESISTING (Regd.).—Are recommended.

WEAR RESISTING (Regd.).—Suit for a Youth 8ft. 6in.

WEAR RESISTING (Regd.).—C Class, 27s.; D Class, 31s.

WEAR RESISTING (Regd.).—Gentlemen's suits

WEAR RESISTING (Regd.).—C Class, 50s.; D Class, 55s.

WEAR RESISTING (Regd.).—Patterns and Guide

WEAR RESISTING (Regd.).—To Self-measurement free.

SAMUEL BROTHERS, Sydenham-house,

LUDGATE-HILL (65 and 67), E.C.

LADIES' GUINEA WALKING BOOTS:

ENAMELLED KID.
BUTTON, ELASTIC, OR BALMORAL.
Catalogues post free.

THOMAS D. MARSHALL AND BURT,
192, Oxford Street, W.

HARPER TWELVETREES' Labour-saving AMERICAN WASHERS, 18s. 6d.; India Clothes-Wringers, 21s., 30s.; "Villa" Washing Machines, £3 3s.; "Villa" Wringers and Mangles, 42s.; "Villa" Washers, Wringers, and Mangles combined, at £5 5s., soon save their cost. Carriage paid; easy terms; free trial.—40, Finsbury-circus, London, E.C. Works—Burdett-road, Bow, E.

MANSON AND CO.'S IMPROVED SATIN-GLAZE STARCH,
for imparting Beauty of Finish, Purity of Colour, and an Elastic Stiffness to Linens and Muslins, is unequalled, and is cheaper than any other, as one pound is equal to a pound and a-half of any other Starch. Agents wanted. Caledonian Works, George-street, Bromley, London, E.

POSSESSING ALL THE PROPERTIES OF
THE FINEST ARROWROOT.

BROWN AND POLSON'S CORN FLOUR

HAS
Twenty Years' World-wide Reputation,
AND IS UNEQUALLED FOR
UNIFORMLY SUPERIOR QUALITY.

DR. NICHOLS' FOOD OF HEALTH.
Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.
The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.
Sold by Chemists and Grocers.

WILLS' "BEST BIRD'S-EYE" CIGARETTES.

Sold everywhere in Sixpenny Packets (containing Ten),
protected by our Name and Trade Mark.
W. D. & H. O. WILLS, Bristol and London.

KINAHAN'S LL WHISKY.

UNIVERSALLY
RECOMMENDED BY THE MEDICAL
PROFESSION. A pure old spirit, mild, mellow,
delicious, and most wholesome. Dr. Hassall says:—"The
samples were soft and mellow to the taste, aromatic and
ethereal to the smell. The whisky must be pronounced to be
pure, well-matured, and of very excellent quality." Wholesale:
20, Great Titchfield-street, London, W.

DINNEFORD'S FLUID MAGNESIA.

For over 30 years approved as the best remedy for
ACIDITY of the STOMACH, HEARTBURN,
HEADACHE, GOUT, and INDIGESTION; and
as a safe and gentle aperient for delicate constitutions,
ladies, children and infants.

DINNEFORD AND CO.,
172, New Bond-street, London, and all Chemists.

"FOR the BLOOD is the LIFE."—See
Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER.
For cleansing and clearing the blood from all impurities,
cannot be too highly recommended.
For Scrofula, Scurvy, Skin Diseases, and sores of all kinds,
it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted
free from anything injurious to the most delicate constitution
of either sex, the Proprietor solicits sufferers to give it a trial
to test its value.

Thousands of Testimonials from all parts.
Sold in bottles, 2s. 6d. each, and in cases containing six
times the quantity, 11s. each—sufficient to effect a permanent
cure in the great majority of long-standing cases.—BY ALL
CHEMISTS AND PATENT MEDICINE VENDORS
throughout the United Kingdom and the world, or sent to
any address on receipt of 30 or 132 stamps by
F. J. CLARKE, Chemist, High-street, Lincoln.
Wholesale—All Patent Medicine Houses.

OBSTINATE ERUPTIONS of the SKIN.—All
Pimples, Blisters, Freckles, Redness of the Nose,
and Spots on the Face or Neck will be effectually removed
by using Marris's celebrated Sulphur Soap and Compound
Sulphur Lozenges. Price, Soap, 1s.; Lozenges, 1s. 1½d.
By post, 14 stamps each.
Marris, 37, Berners Street, London; Staircase, Soho
Basar, and of all Chemists.

"ARCHIMEDEAN" LAWN MOWER
will cut long or wet grass (as well as
short and dry) without clogging. Is ex-
tremely light in draught, simple in con-
struction, and not likely to get out of
order. It can be used with or without
Grass Box. Warranted to give satis-
faction.

"ARCHIMEDEAN" LAWN MOWER
"is the quickest, most simple, and most
efficient Mower ever used."—Gardeners'
Chronicle.

"ARCHIMEDEAN" LAWN MOWER
is especially adapted for Cutting Slopes,
Steep Embankments, under Shrubs, and
close up to Trees, &c.

"ARCHIMEDEAN" LAWN MOWER.
PRICES FROM TWENTY-FIVE
SHILLINGS. Delivered carriage free to
all stations. Illustrated Catalogue and
Testimonials post free on application.

"ARCHIMEDEAN" LAWN MOWER.
WILLIAMS & Co., LIMITED, Manu-
facturers and Patentees.

SELLING AGENTS:
JOHN G. ROLLINS & Co., Old Swan Wharf, Thames-
street, London.

WALTER CARSON & SONS, La Belle Sauvage-yard,
Ludgate-hill, London; and 21, Bachelor's-walk, Dublin.

COAL.—COCKERELL'S COALS.—Best Walls-
end, 27s. Wallsend—Class B, 25s.; Best Inland, 25s.
Inland, Class B, 22s. Best Coke, 15s. Cash on delivery.
Central Office: 13, Cornhill.

COALS.—LEA and CO.'S PRICES.—
Hetton or Lambton, 27s.; Wallsend Seconda, 26s.;
best Wigan, 24s.; best Silkstone, 24s.; best Stafford, 23s.;
new Silkstone, 23s.; Derby Bright, 22s.; Barnsley, 22s.;
Kitchen, 20s.; Hartley, 20s.; Cobbles, 19s.; Nuts, 19s.;
Steam, 20s.; Coke, 15s. per 12 sacks. Cash. Screened
Depôts, Highbury, N., Highgate, N.; Kingsland, E.; Beau-
voir Wharf, Kingsland-road; Great Northern Railway
Stations, King's-cross and Holloway; and South Totten-
ham, N.; and 4 and 5, Wharves, Regent's Park-basin, N.W.

EVERYBODY'S PRINTING PRESS. 11s.
Prints 9in. by 7in. FAIRBAIRN and CO., East
Passage, Long-lane, Smithfield, London. Particulars, One
Stamp. Type and Materials for Amateurs.

**POOLEY'S VEGETABLE
DIGESTIVE PILLS.**

Unequalled as a Cure for Indigestion. See Testimonials.
Of any Chemist for 1s. 1½d., or from J. C. POOLEY, Bath,
free, for 1s. 3d.

CROSBY'S BALSMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to
give relief in Coughs, Colds, and all Pulmonary Diseases.
Instead of such fallacious remedies, which yield momentary
relief at the expense of enfeebling the digestive organs, and
thus increasing that debility which lies at the root of the
malady, modern science points to CROSBY'S BALSMIC
COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.
Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:
—"I have repeatedly observed how very rapidly and invari-
ably it subdued Cough, Pain, and Irritation of the Chest in
cases of Pulmonary Consumption, and I can, with the
greatest confidence, recommend it as a most valuable adjunct
to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not
only allays the local irritation, but improves digestion and
strengthens the constitution. Hence it is used with the
most signal success in Asthma, Bronchitis, Consumption,
Coughs, Influenza, Night Sweats of Consumption, Quinsy,
and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by
respectable chemists, and wholesale by Jas. M. Crosby,
Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Dis-
eases of the Lungs and Air Vessels," a copy of which can be
had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually
increasing sale throughout the United Kingdom and the
British Colonies since their first introduction in 1836, and are
especially noted for their strengthening and restorative
properties. Hence their invariable success in the relief and cure
of Indigestion, Liver Complaints, Asthma and Bronchitis,
Pulmonary Consumption, Rheumatism, Gout, Scrofula,
General Debility, and all Diseases of the Nervous System,
whether arising from sedentary mode of life, unhealthy
occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d.
each. The Solar Elixir in bottles at 4s. 6d. and 11s. each.
Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life
should read Dr. Rooke's "Anti-Lancet," or "Handy Guide
to Domestic Medicine," which can be had gratis from any
chemist, or post free from Dr. Rooke, Scarborough. Con-
cerning this book, the late eminent author Sheridan Knowles
observed:—"It will be an incalculable boon to every person
who can read and think."

NERVO-PATHY.

Established nearly 30 years.

All Sufferers from NERVOUSNESS and INDIGESTION
or Severe Pains at the Pit of the Stomach, can without doubt
be cured by Dr. BATCHELOR'S Simple Remedies, the
NERVO-ARTERIAL ESSENCE, or the DINNER
POWDERS, even if all other means have failed; they re-
quire but one trial to prove this fact. See Pamphlet, which
contains valuable information to the healthy as well as the
sick, by post 4d., in stamps, of the NERVO-ARTERIAL
ESSENCE COMPANY, Sole Proprietors, 12, Finsbury-place
South, London, E.C. Essence, 2s. 9d. per bottle; Dinner
Powders, 1s. 1½d. and 2s. 9d. per packet, of all Chemists, or
of the Company.

HEAL & SON'S SOMMIER ELASTIQUE PORTATIF

IS THE BEST SPRING MATTRESS YET INVENTED.

HEAL & SON, BEDSTEAD, BEDDING, AND BEDROOM FURNITURE MANUFACTURERS,
195, 196, 197, 198, TOTTENHAM COURT ROAD, LONDON, W.—Catalogue post free.

FURNISH YOUR HOUSE with THE BEST ARTICLES.

Table Knives, Ivory, per dozen, from 19s. to 35s.
Electro Forks—Table, from 24s.; Spoons, from 24s.
Papier Mache Tea Trays, in Sets, 21s., 56s., 95s.
Dish Covers—Tin, 23s.; Metal, 65s.; Electro, £11 11s.
Electro Tea and Coffee Sets, from £3 7s.
Electro Cruets and Liqueurs.
Lamps—Patent Rock Oil, Moderator, &c.
China & Glass—Dinner Services, &c.
Coal Scuttles, Vases, Boxes, &c.
Bronze Tea and Coffee Urns.
(Catalogues free.)

DEANE'S
A.D. 1700.

Fenders—Bright, from 45s.; Bronze, from 3s.
Stoves—Bright, Black, Register, &c.
Baths—Domestic, Fixed, and Travelling.
Bedsteads—Brass and Iron, with Bedding.
Coracles—Poles, Eads, Bands, &c.
Gasaliers—3 light, 32s.; 5 do., £5 6s.
Kitchens—3 ft., £3 5s.; to 6 ft., £13.
Kitchen Utensils—Turnery, Mats, &c.
Tools—Gentlemen's, Youth's Chests, &c.
Garden Tools—Lawn Mowers, Rollers, &c.
(Catalogues free.)

DEANE & CO., 46, King William Street, LONDON BRIDGE.

COAL-TAR SOAP.

(Wright's Sapo Carbonis Detergens.)

It purifies, cleanses, and sweetens the skin, taking away all pimples, blotches, and roughness.

By its antiseptic qualities it wards off all infectious diseases, such as Small-pox, Scarletina, Fevers, &c., and thoroughly purifies the body after an attack, so necessary for the prevention of the graver secondary complications.

Its mild and healthful action makes it particularly

IN TABLETS, 6d. and 1s.

W. V. WRIGHT & CO., SOUTHWARK ST., LONDON.

CAUTION.—Purchasers of COAL-TAR SOAP should see that they get WRIGHT'S SAPO CARBONIS DETERGENS, as spurious imitations under fanciful names are being palmed on the public.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.
CHLORODYNE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.
CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.
CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From Lord FRANCIS CONYNHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conynham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

Sold in bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER—J. T. DAVENPORT, 33, Great Russell Street, Bloomsbury, London.

REMOVING or WAREHOUSING
FURNITURE, &c. Application should be made to
the BEDFORD PANTHEON COMPANY (Limited)
for their Prospectus. Removals effected by large railway
vans. Estimates free. Advances made if required.—Address,
Manager, 194, Tottenham-court-road, W.C.

KAYE'S
WORSDELL'S
PILLS.

THE BEST
SPRING
MEDICINE.

Purify the Blood. Cleanse
the system. Go to the
root of disease, and restore
health. Established 50
years. Sold by all Chemists
at 1s. 1½d., 2s. 9d., and
4s. 6d. per box.

THE BLOOD PURIFIER.

NO ONE SHOULD EVER BE WITHOUT
the BLOOD PURIFIER.—Old Dr. Jacob Townsend's
Sarsaparilla is the great purifier of the blood, it effects the
most salutary changes in disease; cures scrofula, scorbutic
disorders, chronic sore eyes, rheumatism, piles, liver com-
plaints, erysipelas, all blotches and eruptions of the skin, it
removes every impurity of the blood, and all humours and
morbid collections of the body, in short, it acts like a charm.
In bottles, 2s. 6d., 4s. 9d., 4s. 6d., 7s. 4d., 11s. 0d. Sent by
rail to any address. Pills and Ointment, each in boxes,
1s. 1½d., 2s. 9d., 4s. 6d., by post for 1s. 3d. and 6d. stamps.
Sold by all Druggists. Chief Depot, 131, Fleet-street, Lon-
don. Get the red and blue wrapper with the old Dr.'s
head in the centre.

GENTLEMEN desirous of having their Linens
dressed to perfection should supply their Laundresses
with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying
to the wearer.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of
LEA & PERRINS' SAUCE,
which are calculated to deceive the Public,
LEA & PERRINS have adopted

A NEW LABEL,
bearing their Signature—

Lea & Perrins

which signature is placed on every bottle of

Worcestershire Sauce

and without which none is genuine.

* Sold wholesale by the Proprietors, Worcester;
Cross and Blackwell, London; and Export Oillmen generally.
Retail, by dealers in Sauces throughout the World.

RANGER'S MODEL CHAPELS.

Upwards of SEVENTY of these Chapels have already been
erected, and the orders for them are steadily increasing.

No complaints of defective ventilation or acoustics. Send
stamped envelope for testimonials and prospectus. Photo-
graphs of Chapels in various styles, to seat from 100 to
1,000, 4d. each.

W. RANGER, Architect, 3, Finsbury Pavement, E.C.

PIANOFORTES.

EAVESTAFF'S 23 GUINEA WALNUT
COTTAGES (the London Model) are the cheapest
and best instruments ever offered to the public. Elegant,
durable; pure musical tone.

Pianofortes tuned, repaired, and taken in exchange on
liberal terms.

EAVESTAFF, 56, Jermyn-street, St. James's.

PIANOFORTES, AMERICAN ORGANS,
HARMONIUMS, at Wholesale Prices (for cash).
Pianofortes, 7 Octaves Compass, 18 Guineas; American
Organs, full compass, 10 Guineas; Harmoniums, 3 stops, 6
Guineas. All in elegant Walnut Cases. Warranted best
make. Write for Price Lists and Press Opinions to
G. LINSTEAD, Manager, Cobden Pianoforte Company,
18, Eversholt-street, Camden-town, London, N.W.

DENOMINATION EXTENSION.

WILLIAM PEACHEY, F.R.I.B.A., Archi-
tect, of YORK, having given SPECIAL attention
for many years to the construction of Chapels so as to ensure
NEATNESS, ECONOMY, ADAPTABILITY, and
ACOUSTICS, will be glad to confer with Ministers and
Deacons in any part of the Kingdom who have in contempla-
tion the erection of New Buildings. References, if required,
to works executed.

TEETH.

ESKELL

AND

SONS.

55,

LUDGATE- HILL.

The Old-established Dentists' West
Address, 99, STRAND (exactly oppo-
site Exeter Hall). Their celebrated
ENAMELLED TEETH last a life-
time—are supplied without pain whilst
waiting, and are perfect for eating and
speaking. Lifelike in appearance. Can
be worn on the most tender gums for
years without removal. A tooth, 5s.;
sets, 50s.; stoppings, 2s. 6d. Reduced
fees to servants, &c. See "Treatise,"
three stamps. Consultations free.
Established 50 years.

MR. COOKE BAINES, SURVEYOR and
VALUER, PREPARES and NEGOTIATES
COMPENSATION CLAIMS for Property Compulsorily
taken for Railways and other Improvements, and also Values
property for every purpose.—26, Finsbury-place, Moorgate-
street, E.C.

SCHWEPPE'S MALVERN SELTZER.
SCHWEPPE'S SODA WATER.
SCHWEPPE'S LEMONADE.
SCHWEPPE'S POTASS WATER.

Consumers are particularly requested to ask for
SCHWEPPE'S, and observe Trade Mark on Labels (a
Fountain), as many imitations are offered to the Public.—
To be obtained from the leading Chemists, Wine Merchants,
and Grocers.

PURE WATER.—The LAST IMPROVE-
MENT.—LIPSCOMBE and CO.'S PATENT
CHARCOAL FILTER is the only one that removes lead,
lime, and sewage from water. Great improvements have
been recently made.—Temple Bar, and at the City address,
44, Queen Victoria-street, E.C.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT
LEVER TRUSS, requiring no steel spring round
the body, is recommended for the following peculiarities and
advantages:—1st. Facility of application; 2nd. Perfect free-
dom from liability to chafe or excoriate; 3rd. It may be worn
with equal comfort in any position of the body, by night or
day; 4th. It admits of every kind of exercise without the
slightest inconvenience to the wearer, and is perfectly con-
cealed from observation.

"We do not hesitate to give to this invention our unquali-
fied approbation; and we strenuously advise the use of it to
all those who stand in need of that protection, which they
cannot so fully, nor with the same comfort, obtain from any
other apparatus or truss as from that which we have the
highest satisfaction in thus recommending."—Church and
State Gazette.

Recommended by the following eminent Surgeons:—Sir
William Fergusson, Bart., F.R.S., Professor of Surgery in
King's College, Surgeon to King's College Hospital, &c.; C.G.
Guthrie, Esq., Surgeon to the Royal Westminster Ophthal-
mic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon
to King's College Hospital; T. Callaway, Esq., Senior
Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S.,
Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq.,
F.R.C.S., Surgeon to the London Hospital; W. J. Fisher,
Esq., Surgeon-in-Chief to the Metropolitan Police Force;
Aston Key, Esq., Surgeon to Prince Albert; Robert Liston,
Esq., F.R.S.; James Luke, Esq., Surgeon to the London
Truss Society; Erasmus Wilson, Esq., F.R.S.; and many
others.

A Descriptive Circular may be had by post, and the Truss
(which cannot fail to fit) can be forwarded by post, on send-
ing the circumference of the body, two inches below the hips,
to the Manufacturer.

Mr. WHITE, 238, PICCADILLY, LONDON.
Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.
Postage, free.
Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d.,
Postage, free.
Price of an Umbilical Truss, 42s. and 52s. Postage, free.
Post Office Orders to be made payable to John White, Post
Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.
—The material of which these are made is recom-
mended by the Faculty as being peculiarly elastic and com-
pressible, and the best invention for giving efficient and per-
manent support in all cases of WEAKNESS and swelling of
the LEGS, VARICOSE VEINS, SPRAINS, &c. It is
porous, light in texture, and inexpensive, and is drawn on
like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and
16s. each. Postage, free.

John White, Manufacturer, 238, Piccadilly, London.

HOUSE FURNISHING. RUSSELL AND COMPANY.

Invite Parties about to Furnish to Inspect their Extensive and well-assorted Stock of

CARPETS,
CURTAINS,
LINENS, &c.,

DRAWING-ROOM FURNITURE,
DINING-ROOM FURNITURE,
LIBRARY FURNITURE,

BEDSTEADS,
BEDDING, and
CHAMBER FURNITURE

Which is now replete with all the Novelties of the Season.

CRETONNES, from 6d. to 3s. 6d. per Yard, in great and choice variety.

TAPESTRY CARPETS from 1s. 10d. per Yard.

BRUSSELS CARPETS (real Brussels) from 2s. 10d. per Yard.

FURNITURE, suitable for any class of House, conveniently Arranged for Inspection and Marked in Plain Figures, at the LOWEST CASH PRICES.

ORDERS BY POST RECEIVE PROMPT ATTENTION. PATTERNS SENT POST FREE.

10, 11, 12, 13, 14, & 15, LEICESTER SQUARE; and 1 & 2, LEICESTER PLACE, LONDON, W.C.

THE NEW BAPTISMAL GOWN

Made only by THOMAS BROWN and SON, Church Furniture Manufacturers, 14, Albert-street, Manchester. Candidates' Dresses, Ministers' Waterproof Garments. CHURCH HASSOCKS, CUSHIONS, SEAT MATS.

BOYLE'S PERFECT SYSTEM OF VENTILATION.

CHURCHES, HALLS, SCHOOLS, MANSIONS, FACTORIES, STABLES, &c., Ventilated on scientific principles, and in accordance with the laws of nature, by means of BOYLE'S PATENT SELF-ACTING AIR-PUMP VENTILATORS, which effectually extract the foul air, have no mechanical motion, and are entirely free from draught and noise, improved appliances for admitting fresh air—warm or cold—without draughts or currents.

BOYLE'S PERFECT SYSTEM OF SANITATION.

SOIL-PIPES, DRAINS, and SEWERS ventilated on the most approved principles, by means of BOYLE'S PATENT SELF-ACTING AIR-PUMP VENTILATORS, combined with an IMPROVED TRAP and INLET for fresh air.

Estimates given, and designs supplied. Prospectuses, Price Lists, and Testimonials on application.

ROBERT BOYLE AND SON,
VENTILATING AND SANITARY ENGINEERS,
MANSION HOUSE BUILDINGS, LONDON.

AMERICAN CENTENNIAL EXHIBITION—PRIZE MEDAL.

F R Y ' S C O C O A.

Fry's Celebrated Caracac Cocos, 1s. 4d. per lb.

DRUCE & COMPANY'S HOUSE FURNISHING ESTABLISHMENT.

THE LARGEST STOCK IN THE KINGDOM

Of Every Description of Furniture suitable for any Class of House, conveniently arranged for inspection, and marked in Plain Figures at the LOWEST CASH PRICES.

CARPETS. DINING-ROOM FURNITURE. BEDSTEADS.
CURTAINS. DRAWING-ROOM FURNITURE. BEDDING, and
FLOORCLOTHS, &c. LIBRARY FURNITURE. CHAMBER FURNITURE.
150 Sideboards, 100 Sets of Dining Tables, 500 Easy Chairs, and complete Suites of DINING and DRAWING ROOM FURNITURE, also 150 entire Suites of BEDROOM FURNITURE in various Woods to select from.

Illustrated Catalogue Post Free.

DRUCE & CO., BEING MANUFACTURERS. GUARANTEE ALL GOODS THEY SUPPLY.

68, 69, & 58, BAKER STREET, and 3 & 4, KING STREET, PORTMAN SQUARE, LONDON, W.

ASK YOUR STATIONER For PERRY & CO.'S 6d. PATTERN CARD OF PENS,

Containing 24 selected Patterns of Steel and Metal Pens, suitable for all styles of writing, from the soft and broad J Pen to the exquisitely-finished Bank Pens.

19 and 20, Holborn Viaduct (late 37, Red Lion Square, London).

PERRY AND CO.'S BEST QUALITY J PENS,

1s. 6d. per gross; Perry and Co.'s Raven Black J Pens, 1s. 6d. per gross; Perry and Co.'s Gilt J Pens, 3s. per gross. These Pens are well known for the soft and easy nature of their writing. Sold by all Stationers.

PERRY AND CO.'S UNIVERSAL SCHOOL PENS,

For Large, Round, or Small Hand, 1s. per gross. Superior qualities of School Pens, 2s. 6d. and 3s. 6d. per gross. These Pens are well worth the attention of all Schools, and they can be ordered through any Stationer.

19 and 20, Holborn Viaduct (late 37, Red Lion Square, London).

Price One Shilling, a Short Treatise, explaining the Fundamental Principles of Ventilation, entitled,
FRESH AIR IN THE HOUSE, AND HOW TO SECURE IT.

By JAMES CURTIS,

BUILDER OF CHURCHES, HALLS, SCHOOLS, CONSERVATORIES, &c., IN IRON AND ZINC. LIGHTING, VENTILATING, and WARMING ON NATURAL and SCIENTIFIC PRINCIPLES. The Author is prepared to VENTILATE BUILDINGS of every description, including Churches, Halls, Reading-rooms, Libraries, theatres, Public and Private Offices, Dwelling-houses, Cellars, or Vaults, &c.

Having for many years made the subject of Ventilation his particular care, and having been uniformly successful where his services have been made use of, will guarantee all works of this description that he may undertake.

* By this system the obnoxious introduction of Perforated Bricks or Iron gratings in walls is entirely dispensed with.

Estimates and Plans furnished on application.

No. 298, EUSTON ROAD, LONDON, N.W.

JNO. GOSNELL & CO.'S

CHERRY TOOTH PASTE

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness, protects the enamel from decay, and imparts a pleasing fragrance to the Breath. Price 1s. 6d. per pot. Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

The ILLUSTRATED FAMILY BIBLE.
By JOHN KITTO, D.D., and Additions by Canon BIRKS, M.A. Two Vols., 4to, One Guinea. Bound copies in stock. 1,000 Engravings on Wood. 2,600 pages.

The CLASS and the DESK. By the Revs. J. C. GRAY and C. S. CARRY. This original work consists of Four Volumes:—"Genesis to Esther"; "Job to Malachi"; "The Gospels and Acts"; "The Epistles." Each volume contains about 150 Prepared Lessons, and 45 Outlines of Sunday-school Addresses. All are equally applicable to the Class in Schools, the Desk in Addresses, and the Pulpit in regular discourses. Price 3s. each, post free. Nearly 100,000 vols. already sold. "We deem this work a success."—Freeman.
London: James Sangster and Co., 31, Paternoster-row.

Just Published, 2nd Edition, price 1s. 6d.

THE PRIESTHOOD, the ALTAR, and the SACRIFICE in the Christian Church: or the Lord's Supper and the Sacrifice of the Mass: which shall it be? By a CHURCHMAN.

"It ought to be widely circulated."—The Record.

Houghton and Co., 10, Paternoster-row, E.C.

Crown 8vo, cloth, 5s.,

THE KNOT TIED—Marriage Ceremonies of all Nations. Edited by WILLIAM TEGG, F.R.H.S., Author of "Wills of Their Own," "Last Act," &c.
London: William Tegg and Co., Pancras-lane, Chancery.

SWEDENBORG, WHAT DOES HE TEACH?

508 pages, crown 8vo, cloth, price 3s.

AN APPEAL in behalf of SWEDENBORG and HIS WRITINGS. By the Rev. SAMUEL NOBLE.

This excellent work contains a full and clear epitome of the views of the eternal world and state, and the doctrines of faith and life, held by the members of the New Jerusalem Church, and embraces answers to all principal objections. Of this work the late learned and estimable George Bush, M.A., Professor of Hebrew in New York University, writes:—"By its perusal I was very deeply impressed. I was compelled to form an entirely new estimate of Swedenborg and his system. I was struck too with the Scriptural character of the evidence adduced in support of his doctrines, and I do not scruple to regard Noble's 'Appeal' as an unanswerable defence of the system."
London: James Speirs, 36, Bloomsbury-street.

REPUBLISHED FROM THE "PRESTON GUARDIAN."

IN the Press, and Shortly will be Published, price 1s., "THE LETTERS OF 'FELIX' ON CHURCH ENDOWMENT: 'The Pious Ancestor' Theory Disproved, and the Established Church shown to be Enriched by Law to the extent of £1,500,000,000."

Subscribers' names received at the "Guardian" Office, Preston.

DEAR ENGLAND.—"A national song, if worth anything, is sure to find favour with the British public; hence 'Dear England,' written and composed by Charles Mackay and Louis Diehl, always commands an encore, especially when sung by Signor Fuli."—Vide Graphic. Price 3s.; post free, 18 stamps. As a Part-Song, 2 stamps.
London: Robert Cocks and Co., New Burlington-street.

GEORGE FREDERICK WEST'S NEW MUSIC FOR THE PIANOFORTE.

Flow on, thou shining river. 4s.
Come, gentle spring (Haydn). 3s.
The Death of Nelson (Braham). 4s.
Old English Melodies. Two Books. 4s. each.
Half-Hours with the Oratorios. Six Books. 4s. each.
Beethoven's Six Favourite Waltzes. 3s. each.
Mozart's Three Favourite Waltzes. 3s. each.
Teacher and Pupil. Piano Duets. Three Books. 4s. each.
All post free at half-price.

WILLIAM SMALLWOOD'S NEW MUSIC.

Arranged and Fingered for the Pianoforte expressly for Messrs. Robert Cocks and Co.:—
Classics at Home (from the Great Masters). Twelve Numbers. 2s. 6d. each.
Flowers of Melody. Twelve Numbers. 2s. 6d. each.
Sacred Treasures. Twelve numbers. 2s. 6d. each.
Little Buds (very easy, for beginners). Twenty-five Numbers. 1s. each.
Handel's March from Scipio. 3s.; Duet, 4s.
Home Treasures. Twenty-five Numbers. 2s. 6d. each.
Twelve of the same as easy Piano Duets, 3s. each; post free at half-price in stamps.

J. PRIDHAM'S POPULAR MUSIC for the PIANOFORTE, just issued by Robert Cocks and Co.

Diamond Masurka. 3s. The Dream Song. 3s.
Helvetia. Fant. on Swiss. The Sentinel's March. Illus. 4s.
Airs. 3s. The Surprise. 4s.
Hesperia. Fa t. on Spanish. The Glee Hive. 3s.
Airs. 3s. The Soldier's Dream. 4s.
King Alfonso's March. Illus. Silver Threads among the Gold. 3s.
3s. Gavotta (Corelli). 3s.
The Nautical Fantasia. Illus. 4s.

All post free at half-price in stamps.

London: Robert Cocks and Co., New Burlington-street.

8vo, pp. 120, bound, 2s. 6d.; by post for 33 stamps.

HORSES ILL and WELL; Homoeopathic Treatment of Diseases and Injuries, and Hints on Feeding, Grooming, Conditioning, Nursing, Horse-buying, &c. By JAMES MOORE, M.R.V.C.S. A Chest of Medicines, book inclosed, 50s.

DOG DISEASES TREATED by HOMOEOPATHY. Pp. 180 bound, 1s.; by post for 13 stamps. A Medicine Chest, 20s.

James Epps and Co., 48, Threadneedle-street, and 170, Piccadilly.

NEW WORK OF VITAL INTEREST.

Post free Six Penny Stamps, From J. Williams, No. 22, Marischal-street, Aberdeen,
A LONG AND HEALTHY LIFE.

CONTENTS.
1. Medical Advice to the Invalid.
2. Approved Prescriptions for Various Ailments.
3. Phosphorus as a Remedy for Melancholia, loss of Nerve, Power, and Depression.
4. Salt Baths and their Efficacy in Nervous Ailments.
5. The Coca Leaf a Restorer of Health and Strength.

Critical and Explanatory BIBLICAL COMMENTARIES

PUBLISHED BY
WILLIAM COLLINS, SONS & CO.

"I must also add to the list a COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. Of this I have a very high opinion. It is the joint work of Dr. Jamieson, A. R. Fausset, and Dr. David Brown. It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library; indeed, it contains so great a variety of information, that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently."—*See COMMENTING AND COMMENTARIES* by C. H. SPURGEON, p. 20.

"Accuracy of scholarship, practicalness of tendency, comprehensiveness of thought, richness of illustration, and remarkable cheapness, claim for it a world-wide circulation." *Hemist.*

THE LIBRARY COMMENTARY, Critical, Experimental, and Practical, ON THE OLD AND NEW TESTAMENTS.

BY THE
Rev. Dr. JAMIESON, Glasgow; Rev. A. R. FAUSSET, York; and Rev. Dr. D. BROWN, Aberdeen.

Six Vols., medium 8vo, cloth, lettered	...	3 12 0
Or Separately, as under:—		
Vol. I. GENESIS TO DEUTERONOMY. 8vo, cloth	...	0 14 0
Vol. II. JOSHUA TO ESTHER. 8vo, cloth	...	0 14 0
Vol. III. JOB TO ISAIAH. 8vo, cloth	...	0 14 0
Vol. IV. JEREMIAH TO MALACHI. 8vo, cloth	...	0 14 0
Vol. V. MATTHEW TO JOHN. 8vo, cloth	...	0 14 0
Vol. VI. ACTS TO REVELATION. 8vo, cloth	...	0 14 0
Half bound morocco, gilt edges, 6 vols.	...	4 16 0
Half bound calf, red edges, 6 vols.	...	4 16 0
Turkey morocco, flexible, gilt edges, 6 vols.	...	6 0 0

"A really standard work. We consult it continually, and with growing interest. Mr. Fausset's portion strikes us as being of the highest order."—*Commenting and Commentaries*, by C. H. SPURGEON, p. 40.

"The most practical, suggestive, orthodox, and scientific which has ever been published in this country."—Rev. NORMAN MACLEOD, D.D.

"We are of opinion that Dr. Brown's is the best Explanatory Commentary on the Gospels for English readers that has yet appeared."—*Nonconformist*.

"We commend it to our readers with peculiar earnestness. It is beautifully printed and wondrously cheap."—*Freeman*.

THE STUDENT'S COMMENTARY, With Text in full, Critical and Explanatory. By JAMIESON, FAUSSET, and BROWN.

In Four Vols., fscp. 8vo, cloth	...	£0 14 0
Or Separately, as under:—		
OLD TESTAMENT, GENESIS TO ESTHER. Fscp. cloth	0 3 6	
JOB TO MALACHI. Fscp. cloth	0 3 6	
NEW TESTAMENT, MATTHEW TO ROMANS. Fscp. cloth	0 3 6	
CORINTHIANS TO REVELATION. Cloth	0 3 6	
Half bound morocco, gilt edges, 4 vols.	1 3 0	
Half bound calf, red edges, 4 vols.	1 3 0	

Also Four Volumes bound in Two, as under:—
Half bound morocco, gilt edges ... 1 0 0
Turkey morocco, circuit, gilt edges ... 1 7 0
"This edition will be prized by our common people above any other Commentary that has ever been issued from the Press."—Rev. Principal CANDLISH, Edinburgh.

THE PORTABLE COMMENTARY, Critical and Explanatory, without the Text. By JAMIESON, FAUSSET, and BROWN.

Two Vols., post 8vo, cloth	...	£0 15 0
Or Separately, as under:—		
OLD TESTAMENT, GENESIS TO MALACHI. 8vo, cloth	0 7 6	
NEW TESTAMENT, MATTHEW TO REVELATION. 8vo, cloth	0 7 6	
Half bound morocco, gilt edges, 2 vols.	1 0 0	
Half bound calf, gilt edges, 2 vols.	1 0 0	
Turkey morocco, gilt edges, 2 vols.	1 3 0	
Turkey morocco, circuit, gilt edges, 2 vols.	1 7 0	

"The 'Portable Commentary,' two volumes, cloth, for fifteen shillings, contains the critical and explanatory remarks of Messrs. Jamieson, Fausset, and Brown, without the text, and consequently is all the cheaper for the student to buy. It is too condensed to be all that one could wish for; but still it is wonderfully full of matter for the price, and will serve a poor man's turn exceedingly well till he can afford to buy the 'Library Commentary,' which is a book for Doctors of Divinity and others who have complete libraries; in fact, a standard work, and invaluable."—C. H. SPURGEON in *Sword and Trowel*.

WILLIAM COLLINS, SONS, AND CO.,
LONDON, GLASGOW, & EDINBURGH.

A SERIES OF STANDARD BIBLICAL WORKS, By the Rev. JOHN EADIE, D.D., LL.D., Late Professor of Biblical Literature and Exegesis to the United Presbyterian Church, and Member of the New Testament Revision Company.

*The Four Volumes comprised in this SERIES form in themselves a Complete Library of Reference, Biblical and Ecclesiastical.

EIGHTEENTH EDITION.
I. EADIE'S BIBLICAL CYCLOPEDIA: a Dictionary of Eastern Antiquities, Manners and Customs, Geography, Natural History, Biography, Theology, and Biblical Literature; Illustrative of the Old and New Testaments. With Maps, Engravings drawn from the most authentic sources, and Fac-simile of the recently-discovered Moabite Stone. Large 8vo, handsome cloth, 7s. 6d.; half-bound calf, 12s.; morocco antique, 16s.

"We must regard this Bible Dictionary of Dr. Eadie's as decidedly the best adapted for popular use, and I have always found it a reliable authority."—*Clerical Journal*.

FIFTH EDITION.
II. EADIE'S ECCLESIASTICAL CYCLOPEDIA: or, Church Lexicon. A Dictionary of Christian Antiquities, Sects, and Heresies; History of Dogmas, Rites, Sacraments, Creeds, Liturgies, Confessions, Monastic and Religious Orders, Modern Judaism, &c. By the Rev. Professor EADIE, assisted by the Rev. Dr. Hartwell Horne, Rev. Professor McCaul, Rev. Archdeacon Ha'e, and other Contributors. Large 8vo, cloth bevelled, 8s. 6d.; morocco antique, 17s. 6d.

"We very warmly commend a book prepared with so much fullness of knowledge and conscientious care; and we especially press it on the attention of educated persons in our general congregations, of Sunday-School teachers, and of Ministers not possessed of large libraries."—*Nonconformist*.

"This Cyclopædia will prove acceptable both to the Clergy and laity of Great Britain. A great body of curious and useful information will be found in it; the aim has been to combine popularity with exactness."—*Athenæum*.

FIFTH EDITION.
III. EADIE'S CLASSIFIED BIBLE. An Analytical Concordance to the Holy Scriptures. Illustrated by Maps. Large 8vo, cloth bevelled, 8s. 6d.; morocco antique, 17s. 6d.

"The object of the Classified Bible is to present the entire Scriptures under certain distinct and exhaustive heads or topics. It differs from an ordinary Concordance in that its arrangement depends not on words, but on subjects. The reader will find, under forty-two different sections, what the Bible says in relation to D.ctrine, Ethics, Antiquities, &c. The Verses being printed in full, reference and comparison are greatly facilitated.

"We have only to add our unqualified commendation of a work of real excellence to every Biblical student."—*Christian Times*.

FORTY-FIRST EDITION.
IV. EADIE'S CRUDEN'S CONCORDANCE: a Complete Concordance to the Holy Scriptures on the basis of CRUDEN. With Portrait on Steel of ALEXANDER CRUDEN, M.A., and Introduction by the Rev. Dr. KING. Large 8vo, cloth, 8s. 6d.; half bound, calf, 6s. 6d.; full morocco, gilt edges, 10s. 6d.

"Dr. EADIE's has long and deservedly borne the reputation of being the Completest and best Edition Extant.

SIXTEENTH EDITION.
EADIE'S DICTIONARY of the HOLY BIBLE:—For the Use of Young Persons. From the larger work by the Rev. Prof. EADIE. With Map, and numerous Illustrations. Small 8vo, cloth 2s. 6d.; morocco, gilt edges, 7s. 6d.

SECOND EDITION.
A COMMENTARY on the GREEK TEXT of the EPISTLE of ST. PAUL to the EPHESIANS. By the Rev. Prof. EADIE. Revised throughout and enlarged. Demy 8vo, cloth, 14s.

Now Ready, crown 8vo, cloth, bevelled, 10s. 6d.
THE VOCABULARY of PHILOSOPHY: Mental, Moral and Metaphysical. For the Use of Students. By WILLIAM FLEMING, D.D., late Professor of Moral Philosophy in the University of Glasgow. Third Edition, revised and enlarged. Edited by HENRY CALDERWOOD, LL.D., Professor of Moral Philosophy in the University of Edinburgh.

"The additions by the Editor bear in their clear, concise, vigorous expression, the stamp of his powerful intellect and thorough command of our language."—*Weekly Review*.

TWELFTH EDITION, cloth, 8s. 6d., postage 10d.
DOMESTIC MEDICINE and HOUSEHOLD SURGERY (A DICTIONARY OF). By SPENCER THOMSON, M.D., L.R.C.P. With an APPENDIX on the MANAGEMENT of the SICK ROOM, and HINTS for the DIET and COMFORT of INVALIDS. Numerous Illustrations.

"Worth its weight in gold to families and the clergy."—*Oxford Herald*.

THE STANDARD DICTIONARY of QUOTATIONS. TWENTY-SIXTH EDITION. FIRST SERIES. In square 8vo, cloth and gold, 12s. 6d.; Library Edition, half-Roxburghe, 14s.; morocco antique, 21s.

MANY THOUGHTS of MANY MINDS: a Treasury of Reference, consisting of Selections from the Works of the most celebrated Authors. Compiled and analytically arranged by HENRY SOUTHGATE.

FOURTH EDITION. SECOND SERIES. In square 8vo, cloth and gold, 12s. 6d.; Library Edition, half-Roxburghe, 14s.; morocco antique, 21s.

MANY THOUGHTS of MANY MINDS: Second Series. Compiled and analytically arranged by HENRY SOUTHGATE.

"Mr. Southgate has the Catholic tastes desirable in a good editor. Preachers and public speakers will find that the work has special uses for them."—*Edinburgh Daily Review*.

In a few days. **THIRTEENTH EDITION.**
CREATION'S TESTIMONY its GOD: the Accordance of Science, Philosophy, and Revelation. By the Rev. THOMAS RAGG. Revised and Enlarged, with New Appendices on "EVOLUTION," and "THE CONSERVATION of ENERGY." Large crown 8vo, handsome cloth, 5s.

London: CHAS. GRIFFIN & CO., Stationers' Hall Court.

MAGNETINE. DARLOW & CO.'S PATENT FLEXIBLE MAGNETIC APPLIANCES

Are unapproachable for comfort of wear, safety of use, and durability of magnetic power. They are used and recommended by gentlemen eminent in the medical profession, and persons of all classes of society have testified to their beneficial effects in cases of Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy, Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections.

MAGNETINE
Is unique as a perfectly flexible Magnet. It is an entirely original invention of Messrs. DARLOW & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable, elastic, flexible, and permanently magnetic.

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
76, Wimpole-street, London, W.,
March, 1874.

DARLOW'S
PATENT
FLEXIBLE
MAGNETIC
APPLIANCES.
F. W. Darlow, Esq.
Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S.
&c.
St. Albans, March 28, 1876.

To Messrs. Darlow and Co.
GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetic Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and I give you liberty to use this note as you think proper.—
Yours truly,
JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, Esq., M.D., M.R.C.S.
76, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

F. W. Darlow, Esq.
Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.
Wesleyan Parsonage, Gylmouth, New
Zealand, July 21, 1876.

To Messrs. Darlow & Co.
GENTLEMEN,—It is about four months since I began to use your Magnetine Throat Protector, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night sickness, the result of a bronchial attack, has now altogether disappeared.

I am, Gentlemen,
Your obedient servant,
HENRY BUDD.

MAGNETINE.

Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

The ever-increasing success of Messrs. DARLOW & Co.'s Flexible MAGNETIC Appliances during the past Ten Years is evidence of their appreciation by the public; and the testimony of gentlemen of the highest standing in the medical profession is that MAGNETINE far surpasses all other inventions of a similar character for curative purposes; and experience has proved that in many intricate cases, where ordinary treatment has failed, the disorders have readily yielded to the gentle, soothing, yet vitalising influence of the Magnetine Appliances.

DARLOW & CO.,
Inventors and Sole Proprietors,
443, WEST STRAND, LONDON, W.C., 443,
OPPOSITE CHARING CROSS RAILWAY STATION.
Descriptive Pamphlets post free on application.

Published by W. R. WILLOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, May 16, 1877.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1643.

LONDON: WEDNESDAY, MAY 16, 1877.

GRATIS.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(From our Own Correspondent.)

The Friday morning's sitting of the Union was at the Memorial Hall, which was quite large enough for the diminished attendance which characterises the last sitting. It was a gloomy morning also, so that gas was necessary; while the atmosphere was close and disagreeable.

The proceedings opened with a personal incident, viz., the withdrawal of some expressions of the Chairman at the Tuesday's meeting. As already stated, the discussion on the Eastern Question was rather heated, and, as Mr. Richard felt himself challenged to defend his peace principles, he did so in a way which, no doubt, was resented by a good many of the audience, and which has since led the *English Independent* to attack him with unmannerly harshness. Mr. Richard lost no time in setting matters right, by a frank and conciliatory statement. On resuming the chair, he said that having had to listen on Tuesday to much that was painful to him, and speaking without premeditation, he had dropped an expression which he now wished to withdraw. He ought not, he added, to have charged the members of the Union with lightly setting aside the teaching of Christ, or with having consciously departed from the principles He had enunciated. The meeting showed by its responsive cheers how much it appreciated the speaker's Christian candour, and then proceeded to the first item of the programme.

That was a short address from the Rev. W. Fox, of Cork, the delegate of the Irish Congregational Union. Among other things, he said that there were now no Dissenters in Ireland; though they still had a well-endowed Church. They, however, had no need for a Burials Bill, and he described a funeral service which he had conducted in Cork Cathedral graveyard. They had also, he said, the additional advantage of being able to perform marriages in their places of worship without a registrar; the president of the congregation having the same authority to issue a licence as the Archbishop of Armagh, or Cardinal Cullen. And the statement was cheered as though this levelling up were an unquestionable improvement on the English system.

The burials question was the first topic; a petition against the Government bill being proposed by the Rev. J. Browne, of Wrentham. Notwithstanding the seriousness of the subject, he contrived to make a very amusing speech, with some good points and illustrations. And the narrative of the Norfolk parson who read the burial service over a sick woman, because he expected she would die before he returned home, from which he was going, and to whom it gave such a shock that she recovered—this was probably the drollest story which has been told this May, and it was, of course, received with roars of laughter. He closed with an effective denunciation of silent burial. Mr. Carvell Williams was strictly practical; confining his attention to the inadequate proposals of the Primate and Lord Shaftesbury for settling the question, and Lord Salisbury's very candid description, in his recent speech, of the feelings with which the clergy regard the proposal to allow any other than Church of England services in churchyards. Professor McAll, who spoke of himself as a "not extreme Dissenter," in supporting the motion, furnished a new illustration of the old statement that, when a crisis comes, the moderate men are often more extreme than the extreme men. For he declared himself dissatisfied with Mr. Morgan's Bill, because it did not go far enough, and insisted that in bad weather it would be actual barbarity to keep funeral parties out of the Church!

When the burial question was disposed of, there remained only the reading of two papers on aggressive Christian work. The first was by the Rev. J. A. Macfadyen, M.A., on "The demand for systematic and energetic aggressive work on the part of the churches, in view of their loyalty to Christ, and of the spiritual condition of the people both in towns and rural districts." The second was by the Rev. John Foster, on "The importance of evangelistic and aggressive work being connected with, and controlled by, the churches."

Mr. Macfadyen described, with rapid sweep,

successive epochs in the history of Congregationalism, and urged that fresh ground should now be broken. It should, however, be wisely chosen; and yet it should be seen that it really was unoccupied, before it was resolved to leave it to others. He also urged with much vigour the importance of sustaining village churches. Mr. Foster's paper was aimed at certain modern agencies, conducted by irresponsible individuals, and some of them carried on by equivocal methods. He repudiated the idea of ministers being actuated by mere professional exclusiveness; but contended that they ought to be desirous that Christian work should be done in the most effectual way. In Apostolic times it was the Church which sent forth teachers, who did not go out as the result of individual impulse. He insisted on the need for united action, and deprecated isolation. Without going into details, he referred to "Evangelists with remarkable names—some of them derived from their former employment in the devil's service;" and hinted at scandals which had arisen, and disappearances which had been heard of, and misgivings which existed, in connection with some of these individual workers. Then he asserted that much of this unauthorised work was unfraternal work; while its unsectarianism was often a miserable pretence, and was worse than the sectarianism of the sects. On the whole, he thought that the advantages resulting from connection with the churches were greater than the disadvantages. He, however, admitted that the permanent remedy was for the churches themselves to occupy the field—to get rid of their small prejudices, and to co-operate with each other. That method would, he believed, be most economical, be least liable to abuse, and be most permanently prosperous.

Some dozen speakers took part in the discussion which followed; but it was of a somewhat loose and general character; most of the speakers describing the kind of work done in their own localities, and not dealing with the particular question raised by Mr. Foster. Mr. Murphy spoke strongly, when he said that in the South of London they were "cursed" with the kind of thing described by that gentleman; though he did not think that the "robust Christians" were much affected by it. He also insisted on the necessity of providing healthful amusements for the people, who were being ruined by the music-halls. The Rev. H. Tarrant urged that young men should be encouraged to preach, and described some preaching crusades which had been conducted with great success. Mr. Davies, of Guildford, made an interesting statement respecting the work done at a number of stations round that town. The Rev. J. H. Wilson urged that the work should be done through the county unions. The Rev. G. Macgregor did not think it would be wise to put down the guerilla warfare which had been described, and which was necessary because of the neglect of the churches. The only way to put an end to it was to adopt a better way. More spiritual life was needed inside, as well as outside the Church; and they should put more power into the old method, if they objected to the new. In like manner, the Rev. P. J. Turquand said that, instead of sending for evangelists, they should be their own evangelists. The Rev. J. G. Rogers also said that more spiritual force was needed, even to carry on the battle of disestablishment; and, he added, that, while agreeing with Mr. Foster, he thought that the principle laid down by him required to be applied with discrimination. They should, therefore, welcome new modes of action, but not needlessly disparage the old. Mr. Rogers's speech brought the discussion to a close, and one then had the impression that, had the irregulars who had been spoken of so freely throughout been there to defend themselves, they could have said some things on the other side which would not have been without weight. They might also have pointed out how easily a believer in church authority—whether a Romanist or a High Churchman—could have turned some of Mr. Foster's positions against himself, as—in their view—an altogether unauthorised teacher.

The sitting closed with this discussion; there remaining only the public meeting for the exposition and enforcement of Free Church principles,

which was held in the evening in the Memorial Hall. Mr. Barran, M.P., a Baptist, presided, and opened the proceedings in a somewhat discursive and inconsequential speech. There were then three addresses—by the Rev. D. J. Hamer, the Rev. A. Mackennal, and the Rev. J. G. Rogers. The first two read carefully prepared papers; Mr. Hamer dealing with High-Church claims for freedom with a good deal of point, and Mr. Mackennal, with much thoughtfulness and ability, showing the foolishness of the advice lately given to Nonconformists to stand by while Churchmen fight out the battle of disestablishment by themselves. Mr. Rogers took as his text Mr. Hughes's paper on Sion College, and with characteristic point and vigour animadverted on the Erastianism by which it is characterised. The meeting was not so large as some of the like kind which have preceded it; while the Colonial Missionary Society had a moderate, the Home Missionary a tolerable, and the Irish Evangelical Society quite a small meeting. The attendance at these meetings seems to depend too much on the allurements of particular speakers' names; the star system prevailing on the platform, as well as in the pulpit.

The second session of the Union was held on Friday, in the Memorial Hall, the Chairman, Mr. Henry Richard, M.P., presiding. There was a large attendance of ministers and lay members.

In introducing the business, the CHAIRMAN said he wished to make an allusion to what had taken place at the meeting on Tuesday. First of all, however, he wished to express his regret that his address had been such a long one, but he was told by the printer that it would not be so long as that of his honoured predecessor. Another point he wished to advert to for a moment. There was a good deal said on Tuesday morning that was painful to him to listen to, because, as they knew, he had dedicated his life to the promotion of "peace on earth and goodwill among men"—(Hear, hear.)—and he had to listen to several of what appeared to him very warlike speeches, in which many of the principles he held were distinctly challenged. He spoke a few words in reply, of course in a perfectly unpremeditated manner, and an expression fell from him on that occasion which he understood had given pain and umbrage to many of his brethren, and he had to express his regret that that expression did fall from his lips, and he now asked permission to withdraw it. It had been imputed to him that he had said they followed Oliver Cromwell, and that he followed Jesus Christ. He said nothing of the sort; but he had related an incident which occurred in the House of Commons, when a good friend of his, referring to the present exciting question, said, "Oh, Cromwell is my model," and his (the Chairman's) answer was, "Christ is my model"; and then he (the Chairman) went on to say, on Tuesday, that it was a pain to him to find the spirit and principles of Jesus Christ set aside so lightly in such an assembly. He ought not to have said that, and he ought to have remembered the Congregational Union might be presumed to understand the spirit of Jesus Christ much better than he could, and that none of them had consciously, and according to their own conception of what the spirit and principles of Jesus Christ were, intended to depart from them. (Hear, hear.) He had now to ask the meeting to receive the Rev. W. Fox as a deputation from the Irish Congregational Union.

RECEPTION OF THE IRISH REPRESENTATIVE.

The Rev. WM. FOX, of Cork, who was received with much cordiality, thanked the Assembly for the good services they had from time to time rendered the Irish Congregational Union. The Irish Union was small in comparison with the English Union, but it was an older society. The rev. gentleman went on to describe the character of the populations in the four provinces of Ireland, adding that the work of Evangelists was a difficult one, and they looked for sympathy and assistance from the English Union. On the other hand, in Ireland they had some advantages over England because they had no Established Church, and consequently no Dissenters; but if the Church had been disestablished it was not disendowed, and they had yet to see whether a largely endowed Church was better than an unendowed Church. No doubt their Episcopalian brethren were doing a great work, and the first result of their freedom was that they had begun to revise their Prayer-book. (Hear, hear.) Again the Irish school system was an admirable one so far as it went, although there were many who wished to go back to the denominational system, and carry out their own views at the expense of the State. There was no question such as the English Burials Bill exciting the people in Ireland. (Hear, hear.) Not long since he himself

performed the ceremony of burying a lady in a Cathedral graveyard, close to the bishop's palace and the dean's residence, and the service was conducted quietly and orderly without any disturbance whatever, and nobody thought there was anything being done but a wise and good thing that would redound to the honour of our Lord and Saviour. (Cheers.) Again, with regard to marriages, there was no registrar present at that ceremony, and the President or Chairman of the Irish Congregational Union could grant licences which were equally binding as those issued by the Archbishop of Dublin or Cardinal Cullen. (Cheers.) In these respects, then, the Irish Nonconformists had advantages unknown to their brethren in England. (Hear, hear.)

The CHAIRMAN said he should only be interpreting the sentiment of the Union when he said how cordially they received their esteemed friend, the representative of the Irish Congregational Union. (Applause.)

THE GOVERNMENT BURIALS BILL.

The Rev. J. BROWNE, of Wrentham, proposed that the following petition be presented to the House of Commons:—

To the Honourable the Commons of Great Britain and Ireland, in Great Britain assembled:

The humble Petition of the Congregational Union of England and Wales, assembled in London, sheweth:—

That your Petitioners have considered the Burials Acts Consolidation Bill, introduced by the Government.

That your Petitioners are of opinion that the bill, if passed into law, will give facilities for providing new burial-grounds where they are not needed, except to support unjust ecclesiastical pretensions, thus originating irritation and strife among the ratepayers.

That the election of burial authorities having such powers as the bill provides for, will add another to the too numerous causes of contention on religious grounds by which the parishes of England are already liable to be distracted.

That the bill provides for the division of the new burial-grounds into consecrated and unconsecrated parts, with walls or other boundary-marks, and separate chapels, conspicuously distinguishing those parts from one another, and will thereby perpetuate distinctions which, in the judgment of your Petitioners, should have no memorial in public burial-grounds.

That the condition on which the bill provides that public burials may take place in the churchyards, in cases where the friends of the deceased desire that the service of the Established Church shall not be used, or that the service shall be performed by other than a minister of the Established Church, is offensive and unjust.

That no amendment of the burial laws will be satisfactory which does not provide that parishioners may be buried in the parish churchyards, either without religious services, or with such services, and by such persons as the friends of the deceased may prefer.

That your Petitioners therefore pray your Honourable House that the bill in its present form may not pass.

And your Petitioners will ever pray.

With regard to the proposal to form cemeteries, he believed that in nine cases out of ten in the agricultural parishes they would not be required, and in illustration of the hardship inflicted under the present law, he related the circumstance of an old lady, who, dying, expressed in her will a wish to be buried in an adjoining parish by the side of her father. The nephew went to the curate of the parish, a priest with strong Romanistic proclivities, who at first saw no reason why the lady should not be buried as she requested, but two days after he wrote a letter to the nephew stating, that on calm reflection he had come to the painful conclusion that he could not allow the burial to take place in the churchyard, and so cancelled the permission. The whole case had been exposed in the *Suffolk Chronicle*. Referring to the act of the consecration of burial-grounds, the speaker characterised it as a priestly device to maintain the fees by the clergy of one denomination, and for excluding the services of ministers of all other denominations. The object of Nonconformists should be to protest against a law which imposes a penalty for performing the burial services in consecrated ground, and they must see that that penalty was not re-enacted in the bill now before Parliament. The proposal to allow burials in consecrated ground with the imposition of silence, must be rejected with scorn and contempt. (Cheers.)

Mr. CARVELL WILLIAMS, in seconding the petition, said they had reached a very interesting, if not hazardous, stage in the history of the controversy. When the *Evangelical Record* admitted that something must be done, and the *High-Church Guardian* thought that the sooner the question was settled out of hand the better, they might conclude that before long something would be done, and it would be their business to see that that something should be satisfactory. (Hear, hear.) Offers of compromise had been made lately from the Archbishop of Canterbury, who was embarrassed between his anxiety not to be thought illiberal, and his equal anxiety not to irritate the Established clergy. He had proposed the use of the alternative form of service in the case of the unbaptized, but that proposition had little chance of acceptance when Dr. Lee, in a letter to the *Daily Express*, said that an unbaptized person was in no sense a Christian, and was therefore not entitled to Christian burial. Lord Shaftesbury had made the proposal to allow Nonconformists the right of reading the Scriptures, offering free prayer, and singing hymns at the side of the grave, and nothing more; but it was open to the fatal objection that it presupposed that the State had a right to prescribe the services which should be conducted by Nonconformists. They had never

yet submitted to that in their places of worship, and were not likely to submit to in the churchyards. (Cheers.) If, in asking for the right of delivering addresses, the Nonconformists were asking for more than equality with the Established Church, their answer was that the difficulty arose from the necessity of the case, and that it would be just as reasonable to object to the Act of Toleration that it permitted in Nonconformist places of worship liberties which the clergy did not possess in the Established Church under the Act of Uniformity. The restrictions imposed upon the clergy arose out of the advantages they were supposed to enjoy from their connection with the Establishment; and, whilst they could not expect to enjoy the freedom of Nonconformists with the advantages of an Establishment, so Nonconformists ought not to be expected to subject themselves to the restrictions of an Establishment without any of its advantages. (Hear, hear.) The real difficulty appeared to be that if burial services of any kind were conducted by Nonconformist ministers, it would be repugnant to the feeling of the clergy of the Established Church, and this sentiment had been expressed boldly by Lord Salisbury, who had stated the case of the Government. They were told that if the extreme forms of Dissent were to be admitted in the churchyards, it would be thought by Churchmen to be a deep and terrible profanation—(laughter)—and his lordship asserted that the opposition might be pushed even to the extent of tumult! That was plain speaking, and must be met by equally plain speaking on the other side. The fact was, these clerical threats had been heard over and over again when any measure had been proposed for doing justice to Nonconformists. For instance, during the agitation for Catholic Emancipation, for the admission of Jews to the House of Commons, for the abolition of Church rates, and for the abolition of the Irish Church, they were told that the feelings of the clergy would be wounded, and that most strenuous resistance would be offered; but the answer of the English people was plain and decisive: "We must do right, and injustice must no longer prevail. The clergy are our servants, and must not be allowed to act as though they were our masters. We should not tolerate insurrection among the officers of the army and navy, and neither will we in the Church. (Loud cheers.) They must, if need be, override the clergy in this matter, and if they did so it would be with the full conviction that, just as in other cases, the nation had never seen cause to repent of the changes that have been proved to be beneficial. They would presently have a free right of access to the churchyard, and would then wonder that in free and enlightened England it should ever have been otherwise. (Applause.)

The Rev. Professor MCALL, in supporting the petition, said the churches and churchyards belonged, not to any sect, but to all the people of the English nation, who had a common property and right to them, and, as between subject and subject, they belonged as much to Nonconformists as to Churchmen. Nonconformists had a right, therefore, to ask for free admission to the churches as well as the churchyards in order to be able to carry out their burial services.

The petition was then adopted unanimously.

SPIRITUAL AGGRESSION OF THE CHURCHES.

The Rev. J. A. MACFADYEN, M.A., of Manchester, then read a paper, "On the demand for systematic and energetic aggressive work on the part of the churches in view of their loyalty to Christ, and of the spiritual condition of the people both in towns and rural districts." English Nonconformity, he said, had lived already through two eras—first when Nonconformists were content to be let alone; and the second beginning with the spiritual revival at the close of the last century, during which era the missionary work had its reward, one of the wisest agencies being that of the county unions. They had now entered upon a new era when their places of worship were no longer designated chapels, but were called churches, and when the populations had ceased to regard the parish church as the centre of religious life, and had wiped out the disgrace which formerly attached to their body, that in comparison with other churches theirs had made no attempt to provide for the spiritually destitute population. At this time greater energy than ever was demanded, and the chapel building societies had accomplished already results quite disproportionate to the scanty means at their disposal. But, with the aid of the religious statistics which were being prepared, they might hope that by-and-by the ground would be all surveyed and covered, but they must make their spiritual aggression wisely, and they would not, as yet, be justified in forcing their organisation where other bodies were already carrying out the work; but they must not recognise the right of any priest to draw an imaginary line around any boundary within which other sects should not go. One thing was clear, that Nonconformists should not abandon the country work, for there were two thousand villages in England where religious liberty was unknown, and where the experiment of an Establishment, as a means of evangelising the country, had broken down. (Hear, hear.) In most of the agricultural districts the agricultural labourers were alienated from the parish church. The need of an energetic system of aggression in the rural districts was, therefore, very evident, and he believed there were immense errors due to the past. The growth of our large towns was also a most significant fact, and the

problem of the day was, how the Christian churches could overtake the increase of the population. He believed that the Church of Christ could do it, and without waiting long, they might do much at once. (Cheers.)

The Rev. JOHN FOSTER, of Clapham-road, also read a paper "On the importance of evangelistic and aggressive work being connected with and controlled by the churches." He reminded the meeting that a considerable part of the evangelistic work of the day was carried on by agents unknown, or not favourably known, to the churches or their ministers, and there were those who did not look upon this as an evil. But the question of agency was a practical one, for there was a working smiss, which produced no lasting fruit, while they must all besollicitous that the evil should be met in the most effective way by the means which Christian people had at their command. The Church of Christ was founded, not on a Popish or Prelatical basis, but it was distinctly Apostolic, and men did not go of their own will on Gospel missions, but were sent. Throughout the Acts of the Apostles the authority of the Church in this matter was taken for granted. There was, however, a vast difference between those primitive days and ours; and the present complex state of things did not require any change in regard to the high qualifications and care of those who were to be agents in the work of the Gospel, and they must take care that the Bread of Life should not be broken by dirty hands. The outside work of the churches must, of course, depend much upon their means, and small churches naturally would require some assistance from others. A notion seemed to be entertained by many that the aggressive work done by the churches inside was their own work to be done by their own strength, from which they were to derive some selfish benefit; whilst the work outside was supposed to be in some peculiar sense Christ's work, and might be taken up by individuals on their own account, so that, when an evangelist did not continue in one place, and his name was missed from time to time, no explanation of it was given, and perhaps not expected. But he regarded such isolated and independent work as unfertile work, and those engaged in it did not acknowledge any efficacy in the prayers of their brethren. Again, with such independent work as that, there was no guarantee for character, but he thought every Christian community ought to be concerned as to the reputation of both its ministers and evangelists. The Apostles' injunction was to lay hands suddenly on no man; and probably in this, as in other matters, the more haste was the less speed. The perfect and effective remedy for this state of things was to rely to the utmost on their resources to occupy the field with authorised agents, and the first thing to do would be to get the separate churches awakened to the importance of union and co-operation with the association of Christian churches for the accomplishment of Christian work. This would be the most economical way, and the one most likely to lead to lasting prosperity, and there would be quite as much room as ever for faith and prayer. There must be some machinery for Evangelistic aggressive work. It could not be purely spiritual, and the question was whether they should avail themselves of the machinery at hand in connection with the churches, or whether it should be undertaken by unknown and irresponsible workers. He advocated that they should continue steadfastly in the Apostles' doctrine and fellowship, by which means they would reach the goal they most earnestly desired more speedily than by working disorderly. (Hear, hear.)

The Rev. Mr. LAMBRICK, Leicester, asked whether any information could be given as to the effects of the particular kind of evangelistic work carried on in this country by Messrs. Moody and Sankey?

The Rev. E. CLEMENT DAVIS, Guildford, asked how they were to carry the Gospel into the villages, and how it was to be sustained there? He believed that in his part of Surrey they had solved the question. In connection with the central church they had eight preaching stations, one as far as seven miles away and one just outside Guildford. About 1000 people attended every Lord's Day, and there were four Sunday-schools, attended by about 500 children. At all the stations there were members of the central church. There was, of course, the same opposition as in all village work where they did not like the authorised teachers, but this sort of opposition fell flat because there was no isolation of the stations in the work, being well backed up by the supply from the town. The work was thoroughly hearty and successful. (Hear, hear.) It originated in the action of earnest men who established, in the first place, four of the stations; and they sought the protection of the central church, which was very heartily given. This resulted in the opening of the other stations, two of which sprang out of open-air preachings which had previously been carried on; and two others were old chapels which had decayed because of their isolation. The staff consisted of fifteen lay brethren and one preaching sister. (Laughter.) Most of them were connected with the upper and middle classes, but there were a few working men. All were teachers of character and capacity, well calculated to mould the minds of men to the Gospel of Jesus Christ. In addition, there were two paid evangelists who took part in Sunday preaching, visited the people in the week, and held cottage services. The help and oversight given from the central body were of

the greatest advantage to the evangelists; and he suggested that college students might help, and they would find it would do them a good deal of good. (Hear, hear.) Pecuniary aid was obtained from the Surrey Union, and there was no difficulty about means. By this plan he believed the whole spiritual needs of the district were met. (Cheers.)

The Rev. J. H. WILSON spoke concerning the early efforts of the Home Missionary Society when there was less organisation than now. Though much remained to be done, yet they must thank God and take courage. The first paper had shown clearly the sound principles of aggressive Christianisation. They must develop local resources, and intensify local energy, as a means of increasing the power of home evangelisation. He also heartily agreed with Mr. Foster's paper as to the need of doing the work through a church organisation. No one more than he rejoiced in the work done by Messrs. Moody and Sankey, but it was for the Congregational churches to find out how they could do all things decently and in order, and he had no doubt that Mr. Moody himself would agree in that. No better illustration could be given than the history of the home missions themselves. At first missionaries were placed individually throughout the country, but as soon as they came under the care of the county unions and the churches, and were made responsible for their work, then prosperity began to attend their efforts. (Hear, hear.)

The Rev. G. D. MACGREGOR (Paddington) had listened to Mr. Foster's paper with great pleasure, because he had said a great many things that needed to be said. No doubt the work of the churches was weakened by the guerilla spiritual warfare which had been condemned; but yet they did not like to say to those outside, "Stop your hand," and he doubted whether a vote for such a purpose would be carried. Why? Because the destitution was so mighty, that if it could not be met in the best way, it must be met in some way other than the best. The only way by which the guerilla method could be stopped would be to supplant it by a better method. (Hear, hear.)

The Rev. G. M. MURPHY (Lambeth) did not agree that it was better to do anything than to do nothing. Better do nothing, he thought, than to do wrong. He knew of districts where thousands of pounds had been spent, leaving the district worse than when the work was commenced. It would be better to wait till men of God came to the work, full of faith and prayer, and ready to praise God for the least sign of blessing on the enterprise. He thanked Mr. Foster for his manly and outspoken paper. He was not going to answer the question which Mr. Lambriek asked, because he thought they ought to consider the matter with reference to principles and not to persons. Mr. Murphy then advocated that the rich suburban churches should help the poorer churches in London to do this work, and that there should also be some attempt to improve the amusements of the people. Why, he asked, should they leave the devil all the amusements? The music-halls of London he characterised as a great evil, and he advocated the combination of suburban and London churches to give, through the talents of their own members, free concerts to the working classes, for which the schoolrooms might be made available. (Cheers.)

The Rev. H. TARRANT, Bath, stated that he had heard from Leeds that they had reason to thank God for Mr. Moody's first visit in 1872, prior to the great mission of 1873. In Bath the young converts had been laid hold of and sent to the villages to hold cottage services, and the plan had been attended with good results, and the men had become useful evangelists. He thought the churches might follow the plan of the Wesleys and Primitive Methodists, and set apart certain richly qualified men as Evangelists, and let them be free from all their engagements to their own churches for a time, but he feared the selfishness of the churches would not let them go away from home. (Hear, hear.)

Mr. BROWN, of Bedford, related the success which had attended the employment in his county of Christian working men as colporteurs—carrying the Bible, good books, and cheap literature to the homes of the people. He commended a consideration of this method of preaching the Gospel. Speaking of the adverse influences of the world, he alluded to the mischief done by the Secularist literature, specimens of which he had bought since his arrival in London, and extracts from which he read to show its character. In regard to the colporteurs' work he expressed his readiness to give details privately without detaining the meeting.

The Rev. GOODEVE MABBS, of Nottingham, said he had recently become acquainted with some facts of great importance, bearing on the grave necessity that existed for evangelisation in districts not far off. From statements which he had seen relative to the religious statistics of Kent he found that a state of things obtained in that county not at all creditable. Excluding the metropolitan parts of Kent the county included 29,000 people, for whom no provision was made in places of worship. There were thirty-four parishes without church or chapel, with a population of 4,000; but there were 148 parishes, with 56,000 people, where there was no Dissenting place of worship. It was of the greatest importance, he thought, to stir up people's minds to these grave facts; the more important when they saw how the Ritualists were gathering in the people on all hands. There were four parishes in the county referred to where it was said no Non-

conformists' service had ever been held. What were the Nonconformists doing to leave these parishes in such a state? He thought they must, to a large extent, rely on lay agency.

Mr. ALBERT SPICKER expressed a hope that the ministers and the churches would awaken to a sense of the spiritual needs of both the villages and large towns. He had been allowed by Mr. Mearns to see some statistics of the religious wants of London, and they exhibited a terrible picture of spiritual destitution. Towards supplying a remedy he recommended more united action amongst the churches of a neighbourhood, and more moral support of one church to another. (Hear, hear.)

The Rev. A. A. RAMSAY, Dewsbury, said he found it not at all difficult to fill his church, and the reason was that they adopted a house-to-house visitation, and invited the people to attend. He believed the services in public halls and theatres had been instrumental in bringing people within the fold. (Hear, hear.) Having been for some years resident at Dewsbury, with a population of 30,000, he was sorry to say that not more than 5,000 attended any place of worship. To counteract that it was necessary to take the Gospel to the homes of the people; and by means of cottage meetings he had received into church fellowship twenty persons in two years. The staff of visitors numbered fifty-five, who were constantly at work. Early this year Mr. Henry Varley, the evangelist, worked for a week in Dewsbury, and on the following Sunday he (Mr. Ramsay) gave the right hand of fellowship to eighty persons who had declared themselves on the Lord's side.

The Rev. W. TRITTON, of Yarmouth, thought Mr. Foster's plan was recommended by the fact that the church was the most enduring institution among us. He belonged to a church which had lasted two hundred years. He had known scores of efforts of Christian work fail because of the want of a connection with any church. (Hear, hear.)

The Rev. THOMAS ARNOLD, of Northampton, regretted that nothing practical had been suggested which would help the work being done in the villages of Northamptonshire. There some of the great landlords were resolved to stamp out Dissent, and therefore it would be necessary to go so far in some cases as to provide the whole salary of the minister of the village church. The plan adopted in Northampton was to aid the villages with help from the central town, and the villagers felt that they had the sympathy of the town, and would some day, in return, provide energetic workers. There was often a danger of becoming isolated in the work, and he believed Mr. Foster had expressed the very things which were often floating in the minds of other ministers. (Hear, hear.)

The Rev. P. J. TURQUAND, of Waltham, referring to the work of Messrs. Moody and Sankey, thought that their conversions, unless followed up by judicious training, had led to disastrous results sometimes. He advocated the combination of two or more churches in a district, as suggested by Mr. Murphy, for the purpose of providing amusements for the people, or the establishment of some British Workman public-houses, without the sale of intoxicating drinks. If they could show that they sympathised with the amusements of the people, he thought it would go a great way to lay hold of them. (Hear, hear.)

The Rev. E. WALKER (of Andover) said there were at least some evangelistic agencies working independently of the churches, to which Mr. Foster's remarks did not apply, and he knew of several of these evangelists, and they were in each case earnest members of some church. He thought it would be an advantage to form committees with whom these evangelists might communicate and receive encouragement and help.

The Rev. J. G. ROGERS rejoiced to see the young men taking part in these meetings, and hoped this was only the beginning of a plan for spending many days in considering this important subject. He rejected a prevalent idea that there was a class of ministers who were desirous of leaving the religious work to take up the political, and expressed his belief that the most political men were just those who believed the battle not to be worth fighting unless there was also a spiritual force abroad by which England was to be won for Jesus Christ. (Hear, hear.) With regard to the villages they must raise the status of the village pastors. They would welcome new ideas from whatever quarter they might come; but he believed that in the work in the villages lay the foundation of their denominational prosperity. (Cheers.)

The CHAIRMAN observed that the discussion had been one of singular interest and importance, and he did not know that he had ever listened to one so uniformly good and practical.

The proceedings then closed.

EVENING MEETING AT THE MEMORIAL HALL.

On Friday evening a public meeting was held in the Large Room of the Memorial Hall, Farringdon-street, when the chair was occupied by Mr. Alderman Barran, M.P., of Leeds. The meeting was held for the public illustration and enforcement of Free Church principles. There was a large attendance. After singing and prayer,

The CHAIRMAN said that as a Baptist he was a member of a denomination that had, in conjunction with the Independents, been labouring during the past two hundred years in promoting that cause which was to be considered that night. The Free Churches had gone through various periods of trial, difficulty, and danger, and frequently of great temptation, but they had met together that night

to rejoice in the possession of privileges which, from generation to generation had been handed down to them from men who had been the depositories of the great and glorious principles of civil and religious liberty, which even now stood out as clearly, boldly, and well-defined as when they were first promulgated two centuries ago. (Cheers.) Still there was an element of anxiety, when it was necessary for them at the present time to meet together to declare their principles, and to enforce them in face of the many and great difficulties which surrounded them. By acting fearlessly and honestly they would be doing something to help their principles forward, not only in this country, but throughout the world. They might suppose that he (the Chairman) would have preferred to be listening to the interesting and important debate which was then on, and indeed at one time he thought that he would be unable to be with them that evening, but he got permission to be absent, and was glad to be able to say a few words on the Eastern Question. (Cheers.) Without going into the general question, he would like to say that they had an exemplification of the power and the influence of a favoured system of religion in destroying the happiness, the well-being, and the lives of the people was, by what had taken place in the East. (Hear, hear.) That was at the root of the misery of the Turks. That connection between the Church and the State was the Upas tree wherever it found root, and would continue to be so, as long as it existed. The state of Turkey was only a sample of what things came to where a State was allied with one of the worst forms of religion in the world. (Cheers.) Wherever men had power and influence in the State, they would of necessity become persecutors; so that it was not a question altogether of the purity or impurity of the system, but a question entirely of leaving power in the hands of men which they could wield for the oppression of their fellow men for the purpose of stifling free thought, of preventing men from enjoying privileges as men, and from pursuing the course they desired to pursue in the right way as responsible alone to God. (Cheers.) It was the principle of the Free Churches of England to seek to establish wherever they could civil and religious liberty, and they must all be ready individually to use their influence and to urge upon the Government to use theirs, as far as they could, for the purpose of giving to those who were then down-trodden and oppressed, as speedily as possible, those rights and privileges which they as men and citizens ought to enjoy. Without those privileges other nations could not in any way exercise those higher influences which they in their own highly favoured land enjoyed. (Cheers.) As they all knew, a great many important speeches had been made that week upon the Eastern Question, and they must have been especially delighted to read the speech of William Ewart Gladstone. (Loud cheers.) They rejoiced that England had such a man. (Cheers.) Mr. Gladstone was not simply an orator, but a man of a large heart and clear head, full of the finest sympathies a man could have, and one who was determined, at whatever sacrifices, to secure for the Christian subjects of the Porte their full rights, liberties, and privileges. (Cheers.) Whatever might be the outcome of the great debate, the oppressed people in the Turkish Empire were in a far better position for securing what they desired than when that debate commenced. It was a glorious thing that they had a free Parliament, a free press, and, to a great extent, civil and religious liberty. The influence of the discussion which had been going on during the week would not be confined to England and Turkey, but would exercise an influence throughout the length and breadth of Europe. There had been lessons taught which would become historic, and there had been schemes propounded which might be some day brought into practice; and therefore it was well that that which had been said should remain on record in order that those who would come after should see what had been said on both sides of the House. (Hear, hear.) Whatever the result now, he was quite sure that much good would result to the oppressed people of Turkey. Looking at the position and great power of the Free Churches in this country, he rejoiced to know that they were seriously considering questions not purely political, but those of a religious, or social, or an ecclesiastical character affecting the spiritual well-being of the masses of the people, and that many efforts were being made in the metropolis and in various parts of the country which have resulted in glorious successes. They believed that their principles had power and vitality, and would yield fruit in proportion as they were promulgated. One of the urgent questions of the day was how the masses of the people were to be reached in their densely-populated districts. There was a statement in a London paper lately of a house in Whitecross-street where a dozen or fourteen persons were accustomed to sleep in one room in a house. Such a state of things should lead them to consider what they could do with that god and important matter. Much had been done in the building of churches and chapels, but much yet remained to be done. He believed that the ministers of the Free Churches had more influence over the masses than had the clergy, because the Free Church ministers could more entirely sympathise with the masses. When the religious census was taken in 1851 the astonishment was very great at the large proportion of people who attended Dissenting places of worship. A commission was appointed by the House of Lords in 1853 to inquire into the requirements in the

way of religion in the large centres of population, and in the mining districts. This commission had upon it eight dignitaries of the Church, and they confined their inquiries entirely to what the Church of England was doing to meet the requirements of the people of this country, entirely ignoring the existence of the Free Churches, and treating them as non-existent altogether. (Hear, hear.) The result of the inquiry was entirely one-sided, though the committee decided not to ask the Government for any further grants for religious instruction for the people. In 1861, when the next census came on—their own political party being in power—they were unable to get any such returns as those of 1851, showing the progress of the Free Churches. But the Editor of the *Nonconformist* newspaper—(cheers)—undertook the task as far as was possible. Such an inquiry was a critical undertaking, and the result was most satisfactory. Although the statistics might not have been in every instance perfectly correct, the result showed that the Free Churches had so greatly improved year by year, that between 1851 and 1873 they had increased the religious accommodation provided by them 12½ per cent, which was greatly in excess of what had been accomplished by the Established Church. Without glorying in mere numbers, they felt that in doing the work they ought not to be ignored by those who differed from them religiously. (Cheers.) The Free Churches were now spending about 6,000,000*l.* a year upon their religious institutions and ministry, an enormous sum of money to be raised by voluntary contributions, and it proved that they were making great sacrifices, and of such a nature as were the result of deep conscientious conviction. As Free Churchmen they had had to fight and work at one and the same time; to hold the sword with one hand, and the trowel with the other. They were obliged to watch every political and ecclesiastical question, so that no one might endanger the position which they held, or put upon them something to which they had no right to submit. (Cheers.) Everywhere they must strive to propagate their principles in their homes, amongst their children, in their workshops, and in the markets. The great danger as Free Churchmen was a forgetfulness of the principles they held when they moved upward in social life. (Hear, hear.) If they were thus true to themselves and to their professed principles, the Free Churches would grow in number and in power until their influence was felt throughout the world. (Loud cheers.)

The Rev. D. JONES HAMER, of Manchester, said that the borough of Salford, in which he resided, had recently made itself notorious. Mr. Chaplin said in the House of Commons that the people of that borough had warned Mr. Gladstone that in the course he was pursuing he was not acting in concert with the people of England. No doubt the new member for Salford would support the amendment of confidence in the Government. But he (Mr. Hamer) fully believed that if the election had taken place three days earlier, instead of the Liberal candidate being in a minority of 270, he would have been in a majority of 500. During those three days 300 public-houses had been opened by the Conservatives, and the Liberals found themselves unable to withstand that influence. (Hear, hear.) He was asked to speak on the claims of the High Church party for the self-government of the Established Church. By none would the claim of any Christian community to self-government be more generously considered than by themselves. That was the positive aggressive aspect of their Nonconformity—a name, which, though it had a meaning and a history, they were anxious to get rid of. But whether they called themselves Independents, Congregationalists, or Free Churchmen they asserted a faith in an eternal truth. The claim for self-government was a claim addressed to them in their own mother language, one with which they had been familiar. But there were conditions upon which alone freedom could be secured—conditions not of their invention or arrangement. They were revealed in Jesus Christ. They could not alter them if they would; and would not if they could. They were bound to say to their brethren, however hard it might seem, that an alliance with the prince of this world must be broken, or men could never come into “the liberty wherewith Christ maketh His people free.” (Cheers.) It was pretty evident that as a practical matter many High Churchmen had arrived at the conviction that it was hopeless for them to attempt to gain the liberty they claimed while they remained in the Establishment, and were getting ready to cast off the yoke. They would do their true work as Christian brethren if they could convince these clergy that their practical difficulty had arisen out of an endeavour to join together that which God had put asunder, and that, to work the will of Christ, in the spirit of Christ, and in full loyalty to him, they must be free. (Cheers.) A few months ago an important conference of High Churchmen was held in Manchester. The tone of the speakers did not indicate that they saw any necessity for disruption, rather the contrary. But the resolutions that were drawn up were of so startling a character that they might have been penned by Mr. Carvell Williams. They asserted the principles on which the Liberation agitation was founded as though they were the elementary axioms of ecclesiastical truth which none could deny. They might remember that in January last the meeting of the English Church Union was held in London, and on that occasion

resolutions were passed asserting that since 1849 secular power had encroached beyond its province, which rightly concerned matters temporal, and not matters purely spiritual. All that they could admit and more. The resolution also promised support to any priest who would rebel. Was it too much to say that the Habeas Corpus Act had been suspended because of meetings and actions no whit more seditious than that? (Applause.) The Fenians would say that they had acted according to their own conviction of what was patriotic and right. Could the English Church Union say more than that? Then, later on, the manifesto that had come to his hands was that of the Dean of Manchester at the York Convocation. He moved resolutions (which were referred to a committee), one of which was to the effect that, inasmuch as all priests having the cure of souls in any diocese have received their commission from the bishop as chief pastor, it was an invasion of the rights of the Church that any priest should be inhibited *a sacris* by other than spiritual authority. Another resolution prayed “that the courts of law for the regulation of Divine service, and for other spiritual matters, are constituted by an authority sanctioned by the Convocation of the Church as well as by Parliament.” Such a position went to the very heart of the question, and of a declaration of war against a State-Church altogether. Such claims were a tardy and long-withheld acknowledgment that secular control was really a very irritating reality to the ministers of a Parliamentary Church. (Hear, hear.) They could not do as their conscience dictated. Within limits they could move, but the limit was very fatal to the realisation of their convictions. They had sometimes seen on village greens quadrupeds tied by the leg to a stump. He would not name the animal, because an illustration should not be made to run on all-fours; but a tether, however long, would, after a while, prove very unsatisfactory. The animal beheld things which, to its mind, appeared eminently to be coveted, outside the boundary. Unfortunately for their peace of mind, the eyes of the clergy remained unbandaged. They were restrained from attaining what they coveted, not through any inherent incapacity, but through the operation of what they little recked of when they stood quietly to have them fastened on. (Applause.) Freedom of speech and action were the outcome of religious conviction, or the necessities of co-operation in a common cause, and the limits which were ordained by the secular and extraneous and supreme authority. In the meantime, the national executive stood by and said, “No control; then no prestige, and no pay.” (Cheers.) It was a fact, not without its measure and significance, that there were three triangular duellists within the Establishment—combatants fighting with a pistol in each hand so that each might fire upon the other two. It was the High Churchman who was most vehemently restless and rebellious under the bondage. Low Church and Broad Church were comparatively quiet. The explanation of this was not difficult to find. The Evangelical party had produced few men of robust resolve and intellectual verve, few who had had either purpose or power to go out to the horizon and look over the edge of the world. There were many of them content to be saved the trouble of constructing their system, glad to have everything regulated for them, glad to find their public prayers ready made to hand, and their path clearly defined. They could do easily all they wanted to do, all they could conceive was necessary, without any straining at a tether or even any consciousness that there was the tether at all. (Cheers.) He did not wish to cast any slight upon them or their work for that. It was a matter of the profoundest thankfulness to them that the simple Gospel of Jesus Christ was earnestly and successfully preached, and that it was often said, “You would hardly know him from a Dissenter.” (Applause.) They rejoiced in those days of unreasonable infidelity and dreary superstition in the work of Evangelical ministers of the Episcopal Church. Before the rise and spread of the High-Church movement the lethargy and somnolence in the Church were terrible. With regard to the Broad Churchmen, their elegant and optimistic theories of comprehension kept them quietly self-satisfied. It might be possible that what was gained in breadth was lost in depth. Recognising the full value of the magnificent contributions of their brethren to literature by which they all profited, they yet might remember, in connection with the matter specially before them, that an enthusiast was a man of one idea, and that the impulses of enthusiasm were like steam force on board ship, telling most powerfully when the ship's lines were fine and narrow; and so the High-Churchman, with his one supreme conviction of mystic grace and spiritual prerogative, with his faith in the marvels of the Eucharist, and the water of Baptism, found himself prompted by that which indignantly repudiated and defied secular limitations and Privy Council decisions. (Hear, hear.) Their attitude as Free Churchmen toward the claims set up were easily stated, though to make it of practical effect might not be so easy. They were Christian brethren, as were Paul and Peter at Antioch. They were ready to be generous and sympathetic, and they were bound to be loyal and true. (Cheers.) There was much that made them glad; there was much that opposed their convictions and was condemned by their reason. They had no sympathy with the preference of the authority of a State-appointed bishop or archbishop over the authority of a State-appointed judge. The

Dean of Manchester asked that spiritual authority alone should have power to inhibit the priest *a sacris*, inasmuch as all priests having cure of souls in any diocese had received their commission from a bishop as chief pastor. Such a cool ignoring of the patent facts of every day was, to his mind, almost overwhelming. (Hear, hear.) It was not true that a bishop of a State Church as such was a spiritual authority. Even the genius of Robert Montgomery could not make “streams meander higher than their fount,” and it required all there was of him to make them “meander level,” and then they didn't. (Loud laughter.) There was not a more secular person in the realm than the bishop as such, excepting perhaps an archbishop; he was the creation of an executive Government, the nominee of the Prime Minister. The present Archbishop of Canterbury was made by Benjamin Disraeli. (Laughter.) Their own eyes had seen what was done in the case of Dr. Temple. There was no spiritual element about the matter at all. The authority of Lord Penzance was just as spiritual as that of Dr. Tait, and much more likely to be useful and effective. (Cheers.) The clergy from whose ranks the episcopate was chosen were men who had entered in the service of the State, who had signed the creed which an Act of Parliament dictated, and who had undertaken duties which an Act of Parliament defined. They might be also, according to their convictions, faithful ministers of Jesus Christ, but it was not because of this, but because of the approval of the secular authority, that they were permitted to conduct the worship which that secular authority enjoined, and were eligible for promotion to any office at the nomination of the Executive Government. Where was the spiritual authority to which the Dean of Manchester would appeal? (Applause.) What was the condition of things in the Church at the present time? He would recommend anyone who imagined he had said something unduly severe against the Establishment to look through the columns of the first Church paper he met with. That would calm his apprehension. Their violence was very mild by comparison, and he believed that disestablishment without disendowment would intensify the rancour in the Church. (Cheers.) If the men who were now vituperative were partakers of the benefits of a common fund without State control, most vehement and anti-Christian would be the strife in the State. (Hear, hear.) They must do their best to help the men who were stirring to bring about what was equally their longing. They were at one with their brethren in this; they were Christian men; they wished well to their country; they wanted to free religion in England, Scotland, and Wales from secular support and control. (Loud cheers.) They must consider what the Church was in extent and power and marvellous intertwining with all the institutions with which they were familiar; to free it fairly, fully, quietly, was a task to make the boldest statesman pause. (Applause.) But with the hour would come the man, and with the man the power. (Cheers.) The occasion of great reforms had always been some trifling non-essential. What he hoped was that while they could not sympathise with the claim for self-government, the struggle in which they were engaged might be guided by the influence of God-fearing men linked together in brotherhood. He hoped that they would be at one with their brethren in the pending struggle. They were all Christian men who wished well to their country; and the change that they looked forward to when effected would be the mightiest change that this land had ever known. (Loud cheers.)

The Rev. A. MACKENNA (Bowdon, Manchester) said the subject upon which he was called upon to address them was the obligations that still rested upon them as Nonconformists, and religious Nonconformists, in carrying on their efforts with a view to effect the liberation of the Church from the State, until the question was finally settled upon an equitable basis. In addressing himself to such a question, it was well to remember, in the first place, the suspicious advice which was tendered to them by men who never had wanted an excuse for non-action. The time for such non-action was now past, and no advice tending to that object could for a moment be listened to in the future. How was it that the present state of the question of disestablishment had been arrived at? The relations between Church and State had been for many generations the most perplexing probably in English history. How was it that at the present time the solution proposed was one that politicians were contemplating—some with hope, and some with fear? Whence had the light come which had dawned upon so many in the matter? When they were told about the great currents of popular thought and feeling, he wanted to know who were the men who hewed the channels down which the popular feeling was flowing, and who provided the particular mould in which events were about to shape themselves? Who taught the Churchmen to raise the cry for liberty? (Loud cheers.) He took a more generous view of human history than to suppose that great principles like theirs had sprung up with no human authorship, and were amongst them with no responsibility entailed upon their authors. In works of so important a character as theirs many hands helped; some men had worked, and other men had suffered in order to secure the promotion of the cause they had in common. Thus they were only repeating the lesson of the past; their fathers laboured, and they and others had entered into the fruit of their labour. He repeated that they had made themselves re-

responsible for the final solution of the question from the position they had taken up in the progress of the question. Englishmen expected that their leaders would not only know how to lead, but lead up to the very last. (Cheers.) One of the most troublesome kind of men, or women, was he or she who fought for an object so long as it was impossible, and then lapsed into indifference when the object was likely to be attained. (Cheers.) The silent burial which the Church offered to Dissenters was what it was customary to offer to foreigners when they were buried in a strange land; and that just showed them how they were regarded by the Church—Dissenters were aliens in their own country. That was the suggestion which there were not wanting newspapers indignantly to repel. Their work was not nearly done, and it would not be done until it was done effectually. (Cheers.)

The Rev. J. G. ROGERS was of opinion that the Nonconformists of England had made the necessity for disestablishment what it had now become. He hoped that they would all persevere with the work, prosecuting it not by attacks upon Churchmen, but by a manly assertion of principle. (Applause.) They must speak the truth in true Christian charity. They must show that the living fire of spiritual enthusiasm abode in their work, and in all their struggles in the midst of the great populations of large towns, and in the humble villages, where they were so weak, and where they had to contend against forces so mighty. Wherever they went, whatever they did, they must show that in an age of enthusiasts they were not without their enthusiasts. (Cheers.) Chivalry had had enthusiasts; war had its enthusiasts; and they who had the highest principles and the noblest aims, they who had the grandest traditions, who had the brightest promises, who had the most glorious hopes, God forgive them, if, in the hour of their country's need, it in the time of the church's opportunity; if, when all things were bidding them press forward, they should hold back, and bring upon their heads the curse of those who came not to the help of the Lord—to the help of the Lord against the mighty, and turned back again from their purpose. (Loud cheers.)

Mr. HENRY WRIGHT proposed, and Mr. HENRY SPICER seconded, a vote of thanks to the Chairman for his services in the chair, and this having been suitably acknowledged, the meeting terminated.

HOME MISSIONARY SOCIETY.

The fifty-eighth annual meeting of this society was held at the Memorial Hall on Tuesday evening, May 8, when there was a very large attendance. Mr. S. Morley, M.P., occupied the chair, and the proceedings were commenced by singing the hymn, All hail the power of Jesus' name.

And the Rev. S. HEDDITCH offered prayer.

The Rev. J. H. WILSON then read the report of the committee, which commenced by deploring the mournful fact that, with all the religious privileges and educational advantages which England enjoyed there are still about two millions of people in the country towns, villages, and hamlets of England living in open neglect of the means of grace! The causes of this sad state of things have been sought for in "class distinction," the "constraints of party," and the "misconceptions of the character and motives of ministers of religion"; but, while there may be some ground of hindrance here, the main cause appeared to be as stated by Mr. Horace Mann, a "general repugnance to religion itself, mostly of a native and acquired disinclination for religious truth, chiefly of a negative or inert character strong enough to prevent their coming voluntarily forward, but too feeble to resist the inroads of aggressive Christianity invading their own doors." Sympathising with this view of the question, it is with much satisfaction that the committee are again able to report favourably of the work done during the past year, the returns from the agents certified by their superintendents and forwarded for the most part through county associations, affording unmistakable proof of the value of an aggressive agency adapted to the wants of the age. As regards mission stations, a remarkable blessing had come down on some of them. One pastor had admitted twenty-four persons into fellowship last year, and another reported 112 admitted during the last two years. The agents in Wiltshire, Durham, and Cambridgeshire also reported favourably. Heavy floods had occasioned great damage in Somersetshire, yet much spiritual work had been done there also. A new station had been opened at Watford, where there was a population of 20,000, and until recently without a Congregational church. The evangelistic work in Leicestershire, where deputations were sent to hold special services, had been greatly blessed, and the evangelists had been much encouraged by their visits. District village missions had been established in many counties. In Faringdon the mission had been most successful. A special mission to the hop-pickers of Kent had been conducted for several years. A tent and temperance restaurant were established—and visited by upwards of 4,000 customers. Music and reading were enjoyed by the people. Much good had been done by the evangelists in disposing of the Scriptures, and a healthy popular literature at the lowest cost. The importance of extending that work pressed for consideration and the county associations had been asked to consider the matter with a view to introduce a general system of colportage. The friends of the society had

suffered through the depression of trade, but the committee reviewed with satisfaction the revised system of operations by which the society had become more stimulative than directive, and there had been an increase in the incomes from all the associations in England from 7,812*l.* a year in 1860 to 20,614*l.* in 1876, an indication of the way in which the county unions might be stimulated to do more for mission work. There was also a large increase of voluntary service. In 1860 there were 2,000 Christian workers connected with the mission stations, now nearly 3,500. Then there were 10,000 children in the Sunday-schools; now there were 18,000, and 2,500 young persons in Bible-classes, while the combined efforts of the whole had by God's blessing added 13,000 members to the village churches. Reference was then made to the death of the Rev. John Smith, of Witheridge, one of the oldest and most devoted of the society's agents, and to the respect in which he was held. In conclusion, the report said that, looking to the future, while there was ground for anxiety, there was more room for hope, and the committee would thank God and take courage. Their agency was efficient; they worked in perfect harmony with the county associations who were now represented on the committee by their secretaries and treasurers, and their constitution was so elastic that it could at any time be adapted to meet the wants of the age, but if they would see the full triumphs of grace there must be more fervour in preaching and more earnestness in prayer.

Mr. CLAPHAM read the balance-sheet, showing that the total receipts (including last year's balance) had been 4,127*l.*, and the expenditure 4,333*l.*, leaving a balance due to the treasurer of 306*l.*

The Rev. HENRY BATCHELOR, of Blackheath, moved the first resolution, adopting the report and expressing thankfulness to God for His blessing on that agency during the past year. After expressing his satisfaction at seeing the chairman in such admirable health after his long years of honourable service, the speaker referred with regret to the decreased funds of the society, owing to the general depression of trade, and mentioned that a friend at Blackheath, who had had a good year of business, had brought him 50*l.* to distribute as he thought best. The work of the society was twofold—to convey aid to churches and also to independent schemes of evangelisation. It took care to aid those churches only which showed signs of spiritual vitality, for it was impossible to help things that were without life. It wished to quicken the activity of all with whom it associated, and was careful not to quench the zeal and ardour which incited to personal, manly, Christian independence. There were many obstacles in their work of evangelisation—one of which was that the spirit of the people was pauperised by religious agencies, which did much mischief as well as good. Another difficulty was Ritualism. The Prayer Book was so overlaid by Ritualistic interpretations and so used for Papistical aims that the Church formularies were amongst the foes they had to combat. But he was sure if their missionaries went to the people with love to Christ in their hearts, they would evoke a spirit amongst the English people which would lead them to turn from the Ritualistic devices. Rationalism and infidelity were also a great trouble, and wherever they preached the Gospel they met with disputants rather than receivers of the truth. Drunkenness was a terrible thing, and a great hindrance to the work. They had no meretricious attractions to present to the people, nothing but the Gospel message to present with a loving, living heart. They needed to make men feel their greatness as human beings, and the purpose for which God made them, and try to save them from debasing corruptions. They needed to realise more the naturalness of all things in Christ. Some persons rejected the miracles, but if Christ had gone about the world without performing miracles he could not have believed in His Divinity or Saviourhood. Christ worked miracles because He was God manifest in the flesh; and it was as natural that God should place Christ's life, death, and resurrection before them as that any parent should resort to an act of self-sacrifice for the rescue of his offspring from the sins of this world. They needed a clear vision of God in their own souls and a full realisation of the Gospel as the most real thing in the universe, before they could go and beseech men to be reconciled to God. If they only had the faith of little children in the simple realities of the Gospel, what a world this would become. All the laws of God were with them, and they could not fail. If they only had faith in the moral and spiritual laws of God, all the fruits they desired would be theirs. God had a scheme for the spiritual as well as the physical world, and if they scattered the seed abroad, the wilderness and the barren place would be made glad and the desert rejoice and blossom as the rose. (Applause.)

The Rev. Dr. McEWAN seconded the resolution. He was going to speak as belonging to another denomination, but with Mr. Batchelor at his side, with whom he had worked in Glasgow, he felt as if he belonged to their own denomination, and that such a meeting brought them all so near to the Sun of Righteousness Himself in connection with His own work, that the warmth of His rays melted away all the icy barriers of denominationalism which might separate them. (Cheers.) The work of that society concerned not one but all denominations, and he congratulated them on their success in the past, and prayed that God's blessing might continue to rest upon their pious and truly patriotic

labours. It was very sad that two millions of people in England were still living in open neglect of Gospel ordinances, and that many who were nominally church-members stood in as much need of evangelising. But he believed that the Gospel was never more faithfully preached, Christianity more intelligent, active, and aggressive, and benevolent schemes more numerous. Christian laymen were never more willing to devote time and talent to Christian enterprises, and never were the rights of Christian liberty more respected, and the response of the national conscience on moral questions more thorough or helpful on the side of right and liberty. If Ritualism and Rationalism were assailing the churches, and immorality, intemperance, and infidelity imperilling the masses, they must bestir themselves by prayer and action to discover new methods where old ones had not succeeded. If he might venture to suggest some explanation of the measure of non-success that had attended Christianity in the land, he feared they had been trusting too much to church organisations and too little to individual effort. Church organisations occupied a most important place in the religious life of any country, binding Christians together in one brotherhood, strengthening faith, and intensifying zeal. They secured wisdom in administration, and gave stability and unity to Christian effort. But there had been a tendency to trust too much to well-organised churches and well-equipped ministries, and to overlook the individual responsibility that rested upon each Christian man and woman in the work of trying to convert others. They must strive to make every converted person a missionary to others. If individual Christians were more free to tell others of the things that God had done for their own souls, and more earnest in urging on others the truth which had impressed their own hearts, a mighty increase would be found in the Christianity of the land. That society was worthy of support and sympathy because it aimed to multiply earnest workers and to call forth individual effort. Another reason of non-success, he feared, was that they had been too anxious to convert others to their own opinions in religion, and too little to convert them to Christ. There had been too much of denominational zeal and too little of the Christ-like love that longed and panted for the salvation of men. The working classes were quick to discriminate between those two things, and to the strife of denominational interest might be traced much of their indifference. Christianity was strongest when there was in it least of self and most of Christ. They wanted more single-hearted zeal amongst all denominations; and when all churches were pervaded by love to Christ, and desire for the salvation of souls, they might hope to see the whole community penetrated with the Gospel and giving homage to the Lord. They had trusted too much to themselves in the work, and too little to the love of the Saviour who would not give His honour to another. In all their Christian enterprises they must remember that they had a living Head through whom, and faith in His love, they would conquer every foe. With regard to home heathenism they must exert all their energies and apply all instrumentalities of mind, societies, and agencies. They could not have too many irons in the fire, but should put in poker and tongs and all—everything they could find. (Laughter.) It was not a mighty organisation which was required, but men of faith, prayer, and resolute purpose to do their best, leaving the issues to God. They could not let home heathenism alone, for it would not let them alone. It was like a great swamp sending out its poisonous miasma and endangering the spiritual and physical health of home, the security of the people, and expending the national resources upon poorhouses and prisons, and the various means to which a country had to resort because of its own neglect. If society refused to free itself of an evil, that evil would soon avenge itself on society. In conclusion, the speaker exhorted his hearers not to be discouraged at apparent non-success but to walk by faith and toil on as Christ did in the face of apparent defeat, content to believe that nothing done for Christ could be done in vain. (Cheers.)

The resolution having been adopted, the Rev. Dr. PARKER moved the next resolution:—

That this meeting thankfully acknowledges the good done by the Home Missionary Society during the fifty-eight years in which it has been at work, but in view of the fact that two millions of people in the rural districts are still living in open neglect of the means of grace, while Romanism, Ritualism, and Rationalism, are asserting or insinuating themselves on every hand, this meeting would earnestly call on the friends of the Society for increased contributions and renewed personal effort, that through the Divine blessing these and other evil forces may not only be restrained but overcome, and that the simple Gospel, which the agents are sent forth to preach, may become increasingly the power of God unto salvation.

After a complimentary reference to the previous speakers, Dr. Parker remarked on the expression in the resolution, "the good done," and said that no report, however efficiently and minutely written, could ever set forth more than a few of the outer incidents and phenomena of Christian work. The prayers offered in the cottages, the tears dried, the sympathetic expressions poured forth, the Bible passages read, the good words and kindly advice so freely given, were things that never could be put into a report. But they constituted the aroma, the fragrance—delicate, immeasurable, priceless—of that society's work during the last fifty-eight years. When the mover of the resolution congratulated

the Chairman on his robustness, for which they thanked God, he was reminded by the resolution that that period of fifty-eight years since the society's foundation turned their Chairman into a little boy at school. When they saw what he had been, what he had done, and what he was now, his growth seemed to have been the very growth of that society, and they could not allow such a life as his to be lived amongst them without thanking God for it. (Applause.) He was glad to hear also that their society was prepared to adapt itself to any new circumstances in English society, for that was the secret of longevity. An institution that considered itself infallible and unchangeable, must decay; while one that lived not for itself but for others, and adapted itself to new circumstances, would not be absorbed or abolished, but would live and grow to happy results. The report spoke of two millions of people in the rural districts living in open neglect of the laws of Christ, and he saw in that city a heathenism which appalled him. He wished people would sometimes not go to church, but into the slums and alleys of their metropolitan heathenism, and see what was wanted, and then be disgusted with merely fine sermonising and empty rhetoric. They wanted to get back to the old apostolic and Divine method of preaching—mouth to mouth, face to face, question and answer. In that way they would be better able to unfold and apply the Gospel. There were intellectual, learned, and cultured men who never entered a Christian church, but who came forward to aid in disestablishing the Church of England. It was possible to want to disestablish the Church through some secret wish to disestablish religion itself. But let the great work of disestablishment be done by men of prayer, men of deep religious conviction, cultivated conscience, sacred character, and lofty veneration of mind. (Applause.) And let it be done tenderly, gently, earnestly, in the fear and sight of God, and let them not play at it as a political game, or degrade it into a mere array of majority against minority, or minority clamouring against majority. (Applause.) Disestablishment must come. (Loud applause.) In the order of Divine Providence all hierarchies, popedom, high ecclesiastical organisation, imperialism, must go down, and the Son of Man must come in His simplicity, unity, and divinity. (Applause.) But in hastening that time, let them hasten it as became men who believed in God. The resolution referred to Romanism, Ritualism and Rationalism. Romanism was human nature at its worst, human nature highly organised, organisation rotten and corrupt. There was a Pope in every heart, and they need not imagine a man had escaped the taint of Romanism because he had bought a ha'porth of chalk and written up "No Popery." (Laughter.) There was a popery of Free Churchism. (Hear, hear.) But because the resolution related to Romanism he hoped it was not a controversial society. Their agents were sent out to declare an affirmative truth, and that was the only way of permanently destroying error. The resolution called upon them for increased contributions and renewed personal effort. The remarks which had been made about increased contributions thoroughly carried his convictions and sympathy, and he urged them not to begin their economy at the Christian end. But while urging the importance of giving money, he would especially emphasise the words "renewed personal effort." He wanted every man to say something for Christ—not in the pulpit, but in earnest conversation, and personal contact with the people. He wanted persons to speak who had hitherto been silent on that subject. He should never forget the dignity, sweetness, and music of Mr. Gladstone's speech upon preaching. (Applause.) "He was a man; take him for all in all, they would not look upon his like again"—(Loud applause)—but there were other men whom they might fittingly invite to speak upon Christian subjects. Such men as Mr. Bright, the Lord Chancellor, and Lord Selborne, if they gave their testimonies, would do immeasurable good. The society sent out their agents to preach the simple Gospel. Many a time a sermon simply meant making the text difficult. (Laughter.) The home missionaries would do well not to pay too much attention to preaching, but become the home friends of the people. He should know every house and every person in his district, and be welcomed as a friend, not as a man under whom all life was to be more or less subdued, but one under whose genial face life would expand and bloom. If he were a missionary in one of those little villages, he should care very little for mere pulpit preparation, but should preach to the people on the hearth, go behind the family scenes, and be a friend there at the springs of social life, and be trusted and welcomed by every family. That was his plan at the commencement of his ministry, when he kept a list of all and noted all the circumstances of each. He took a kitchen on the outskirts of the town, and used to sit down by the fire and talk to the people. Eloquence was conversation at its best, and was the style to cultivate in the pulpit and elsewhere. He sat in that kitchen and read and talked to the people, who asked him questions. The vicar of the parish was stimulated by his action, and opened another kitchen. One old lady came to him and asked him what that passage meant which said, "In that day shall seven women take hold of one man"—(laughter)—but like the rest of the commentators, and like himself in particular, he did

Each dark passage shun,
And hold his farthing candle to the sun.

(Laughter.) Notwithstanding such things, they

would go into a house as a household ministry a home sanctuary; and then would come the time when every home should be a temple and every hearth an altar. (Loud applause.)

The CHAIRMAN, in the absence of Dr. Moffat, said he would second the resolution, and make a few remarks. First, he would acknowledge the usual annual contribution from Mrs. Moss of farthings amounting this year to three pounds. There were three points he should be glad to refer to. He had had, through the kind instrumentality of a friend, inquiries made in his own county of Kent, which proved that in not a few of their better towns there was not religious accommodation for half of the population. There was very much less in some of the towns and a large falling-off of attendance in many places of worship, showing much neglect of public worship. He should be exceedingly glad, in response to some statements which had been made, to try an experiment in some of those places of united action on the part of different denominations. He thought it would be a good plan if all denominations would undertake an effort of the kind indicated. He believed it would remove a stumbling-block out of the way of people now living in utter neglect of religious privilege. He had no doubt that they had lost time and temper and money in the effort to carry out denominational interests, and he was increasingly sick of such efforts. He was very much struck in listening to the admirable address of Mr. Richard that morning, by the conversation he had had with an Italian gentleman at Milan, who in reply to Mr. Richard's congratulation as to the life which seemed to be springing up there in reference to ecclesiastical pretensions, said, "We have no real earnest religious faith." They were in terrible danger of that in England. At no former period of the church of Christ were the common people more at sea upon simple Gospel truths than they were now. He did not mean that their pulpits were failing, except that inquirers were asking as to the preacher's views on certain points. He appealed to them to maintain and extend that evangelical effort. In correspondence with Mr. George Hadfield, that gentleman wrote, that Dr. John Owen, who was Vice-Chancellor during the Commonwealth, said he would gladly exchange his learning for the genius of John Bunyan. With a larger knowledge of the state of our villages he was sure they would be wise in extending the class of men he spoke of. They were men of no education, but full of love to God, and they understood the Gospel of Christ. They went into the cottages and talked to the people, and they were producing much effect in many of their villages. They were of one mind on the subject in thinking that that class of agency should be extended. He would refer to the finance scheme. They had had two or three interviews with the members of the committee appointed at the Congregational Union meeting to consider that finance scheme. He thought it was a most unfortunate term to apply to it, because if it meant money only he had no faith in it whatever. But if, as he believed, it meant the greater efficiency of that society, they were ready to welcome any scheme which would result in that. He had had the opportunity of seeing that their true wisdom would be in getting to common ground on which they might all unite. The late Mr. Binney, whenever there was a difference of opinion on any important matter in their church meetings at the Weigh House, used to say, "Let us postpone the matter and consider it." He (the speaker) did not remember Mr. Binney ever putting to the vote at any church meeting any disputed matter which was really of importance, but he would always say, "Let us wait to see how differences can be adjusted," and that was his (the speaker's) advice as to the proposed scheme. As representing the committee of that society, he was prepared to say that they were not satisfied with the present state of things, and perhaps by some effectual method they could be improved. He thought the true method would be to work the counties more effectually. There seemed to exist in some minds an idea that there was a great bag of money existing in London, from which they could draw, but personally he knew of no such bag. He was convinced that there was a large amount of spiritual distress, and the whole thing wanted earnest talking over, and then he hoped there would be placed at the disposal of the London committee larger funds. He thought the best thing would be to stimulate churches to do more for themselves. He did not consider that they, as a body, were doing their part in the work of the day, but was persuaded that they needed to be stimulated more, as he believed they would have been by the addresses they had heard that evening. He trusted that there would be an increase of effort in various parts of the country. Their desire had always been to help the associations to do more effective work. With regard to denominational interests he could name a score of places where there were three or four small weak congregations, which if united into one would render effective service instead of that diluted state of things. (Cheers.)

The resolution was adopted, and the meeting closed with the doxology.

The *Standard* understands that the idea at one time mooted of holding the Church Congress in the Crystal Palace has been abandoned, and that a suitable temporary building will be erected at Croydon.

COLONIAL MISSIONARY SOCIETY.

The forty-first annual meeting of this society was held at the Memorial Hall on Thursday evening last. Mr. S. S. Marling, M.P., occupied the chair. After devotional exercises,

The CHAIRMAN said every true Englishman must feel deeply interested in the welfare of the British Colonies, and every Christian feel that in doing anything to spread truth and enlightened character in those vast districts (which would be at no distant day a vast empire) it would bear fruit an hundredfold. They might well inquire whether for some great high purpose God had committed those empires to them. He prayed God that they might not be unworthy of that task, but be stimulated to renewed exertion to forward the cause of God there. He felt it was a mark of God's good providence that those great colonies had been placed under their government rather than in the hands of communities which seemed to understand very little of the true genius of the Gospel of Christ. In Australia their Roman Catholic friends seemed to have planted themselves there with a security which was to him inexplicable. When they remembered how Canada came into their hands it seemed reasonable to suppose that Roman Catholicism would take a strong hold upon the people, being richly endowed, and hence a million and a half of the population were Roman Catholics. In New South Wales in 1861, out of every thousand of the population 456 professed the creed of the Church of England, 99 in a thousand were Presbyterians, Wesleyans, 67; Independents, 16; while the Roman Catholics were 283 in 1,000. In 1871, the Church of England had just held her own, Presbyterians had decreased 4, and Independents 2, in 1,000; but the Roman Catholics had increased 10 in 1,000. In Victoria, in 1871, the Roman Catholics were one-third of the population. Those were the two greatest colonies in the Australian group, and he had selected them as types. Those proportions were far greater than in England and Ireland. He was convinced that, instead of those countries requiring less help, they required more. Those colonies were in the youth of their existence, and any influence they could exercise there now by sending them Christian men might be the means of saving them from error, and of establishing churches which would be the means of blessing them. He was satisfied that, if they consulted the greatness of England and the welfare of those colonies, they would act upon the colonies, and see that they were led in the way they should go. It was fortunate those colonies came into their possession at a time when they were best able to receive them. They had been endowed with a free constitution, and were now self-governing communities. The material prosperity they enjoyed was more than any colony ever enjoyed before, and they were a source of wealth to that city, which received their productions. He hoped that the efforts of the Christian Church would be turned there more and more. (Cheers.)

The Rev. W. S. H. FIELDEN, the secretary, then read an abstract of the report, which commenced with a reference to the numbers emigrating to Australia and New Zealand (38,000 per annum for the last three years), to the prosperous condition of those colonies, and to the argument so often used, that those colonies could and ought to do their own missionary work. But the appeal of that society was not for the great cities of those lands, but for the sudden growths of population, for the scattered, and the pioneers who were carrying the realm and tongue of England to all the ends of the earth. The problem of the society, difficult and costly, was to reach the scattered—to begin with the first settlement of a new township—to be there in every gold rush—to carry the Gospel through the bush, and plant it at the heart of every new development of national or local life. Canada, in the past twenty years, had received from them about 12,000 for mission work, besides help in the training of ministers. Could the churches have done less? Ought not much more to have been done to express their love to those kinsmen—their zeal that Christ's kingdom might grow through the mission centres thus divinely planted—to hold up the Gospel light to the dark realms around? In most of those colonies the committee could only supplement very inadequately the home effort of their brethren in the several Churches and Unions, and they were thankful that the little had been so blessed, and that the reports received during the past year had been so generally cheering, and full of richest future promise. Details were then given of the work of the past year. 250l. had been granted to the society in Canada, a handsome church, seating 800 and costing over 12,000l., had been opened in Montreal for the ministry of the Rev. J. F. Stevenson, LL.B. Several other churches had been opened in the Dominion, and the Rev. A. J. Bray, of Manchester, had succeeded the Rev. C. Chapman, who had accepted the presidency of Western College. Progress was reported in St. John's, Newfoundland, and at Rendell Harbour, the Rev. George Harrington had settled down among a great number of Protestant families who were without any religious privileges whatever. He had built a cottage, two school houses, and had now a large congregation every Sunday to hear the Gospel. His salary was only about 50l. a year, and the committee had therefore voted him 25l., and appealed for funds to enable them to do more.

The departure of the Rev. Thomas Jones, of Swansea, for Melbourne had excited great interest and the committee hoped that it would help to revive the interest of the churches in colonial work,

and that Mr. Jones would prove a great strength and stimulus to Australian life. The Rev. T. F. Bird, of Collingwood, had died, and the committee were seeking a minister for that important post. Other changes were referred to, and the gratifying fact that 1,600l. had been raised by the Union and missions of Victoria. The Rev. J. Jefferis, LL.B., had left North Adelaide for Sydney, and his work in the former city was very highly spoken of by the *South Australian Register*. The Rev. B. N. Fernie had settled at Kapunda, and the Rev. M. M. Whitton had succeeded the Rev. J. McMichael at Gawler. Stations had been opened at Port Pirie and at Gladstone with encouraging prospect. Large gifts had been made to the Union College by the Hon. Wm. Parkin, and Mr. G. F. Angus had offered another 1,000l. on condition that a like sum was raised during the year. In New South Wales the income for mission work in the colony was 953l., of which the committee sent 97l. 17s., and ten stations were helped from the fund. One church at Glebe had become self-supporting. At Woolahra the new church had been dedicated to the ministry of the Rev. J. G. Fraser. The Rev. T. G. Rose had returned to Perth, Western Australia, and suggested the sending of a minister to Bunbury, and the committee would be delighted to do so when funds permitted it. At Freemantle the Rev. J. Johnston had suffered bereavement, and the front gable of the New Memorial Church had given way, entailing delay and loss, but the church was prosperous, and the pastor doing his duty bravely. Reference was also made to Queensland, Tasmania, New Zealand, and South Africa, and the committee implored the prayers and co-operation of all the churches in their work.

Mr. JAMES SPICER, treasurer, presented the balance-sheet. The total income, including last year's balance, was 3005l. 2s., and there was a balance in hand of 553l. 15s. 7d. He mentioned that there was a diminution of subscriptions, and they intended to make an appeal to the churches generally. They must each put their hands to the wheel if that work was to be accomplished.

The Rev. R. W. THOMPSON (Liverpool) moved the adoption of the report, which he had read with great interest, and if the churches would only do the same it would lead to that increase of funds which the treasurer so much desiderated. He took a deep interest in the colonies, and longed for the time when the progress of their race and the Christian faith should be rapidly extended. The society dealt with no uninteresting subject, although the interest was different from that excited by missions to the heathen. Numbers were interested in the colonies from having friends there, and he knew that many loving prayers arose from members of his own church for young persons who had gone forth to seek their fortune in the colonies, and who were followed with anxious expectation by friends at home. The colonies were very near and dear to them, and all that concerned them should be of interest, especially their religious condition, for the sake of their friends who were starting in those outlying districts where the means of grace were few and rare. The report alluded to a prejudice existing against the society, arising from want of thought, which had had a paralysing effect upon its work. Many people felt that those colonies should be left to do their own work. Look at the great wealth of those colonies, they say, and why should they not provide for those outlying stations? But it was curious that it was only in religious matters that they used that argument. India sent cotton, and Africa wool, but when it came to providing religious accommodation, they forgot the Master's words that it was more blessed to give than to receive. The great towns in the colonies were young, and the churches were young, and the people were increasing so rapidly, that the churches in the towns must have their hands full for many years to come in providing for those at their own doors. The report told them of millions scattered about in the colonies, and what was to be done for those outlying districts? They must take the work for those families roughing it in the bush, for the little communities settling down on the banks of streams—small, weak, and far from help from their neighbours. Who was to do work for those people if friends at home did not? They were not poor, they could provide in some sense, but how many who had gone out from that country had religious life, or even if they had, how the strain of hard work in the settler's life tempted him to neglect the means of grace. They wanted to take the Gospel to their friends in the first days of their settlement. That was a society for planting Congregational churches in the Colonies, and he would like to say something about Congregationalists being foremost in that work. He was no bigot, and could rejoice with all who loved Christ; but he thought they ought to see that there were certain forms of religious organisation which tended to spiritual despotism and social and political bondage. Look at Spain, and France, and at the condition of their own country. He had a conviction that there was no form of religious life so well calculated to produce a strong free life as Congregationalism. The spirit and discipline of their Church life was valuable training for men as men and citizens. They looked back upon their history and saw their religious battle always on the side of liberty and against despotism, and at every great crisis of their nation's history, they had been on the side of freedom; while some on the other side were putting the hard hand of tyranny upon them. Wherever a Congregational

church was put up in this country it became a small centre of life and liberty. If the principles they believed were more generally adopted they would be in a very different position to that which they were in now. (Cheers.) If that was so, what was their duty? How great was their responsibility to those new countries. Some of those colonies reminded him of a young heir, who had to be trained, and whose character had to be formed. If right principles were instilled into him he would grow up an honour to society and a blessing to it. They had in some of their colonies young empires, with vast resources, and a future which must be great for good or evil. Very much of that future depended upon the early character of the people, and evangelical Christianity furnished those broad principles upon which the character was to be formed. Congregationalism afforded the most thorough discipline for the training of the young life, and therefore as Congregationalists they wished God-speed to all good efforts. If they would spare those countries the dark history of struggle and slow rising into the light, and if they would send them forth light and free from the beginning, they must teach all the elements of the Christian life. Congregational churches would make good citizens as well as good men, and the empires of Australia and Canada would be great and strong in the cause of freedom. That society had a claim which had never been realised by the congregations, but one which they ought to press upon them. (Cheers.)

The Rev. C. CHAPMAN, M.A., president of Western College, and late of Montreal, said the subject before them that evening was certainly a very large one, and demanded no ordinary skill to present it to the audience in a manner which would convey a true impression of its greatness. He had asked himself why the committee wished him to speak, and the reply was (inwardly) because they took for granted that a Christian man would be sure to sympathise with a society which had for its object the diffusion of the Gospel in the British dominions. And another reason, he thought, was because he had been a dweller in the city of Montreal, and might be supposed to know something of the society's work. It had been his privilege and honour to labour in Canada, and he had left behind friends whom he loved, and whose kindly interest in his work he should ever remember with gratitude to God. He wished to speak about the colonies and their claims upon them as Christian men. The colonies were their offspring, and their kinsmen were there handing down to their children the traditions and laws of their native land. In years to come they would be great communities, carrying on their own affairs, and exercising great influence upon all around them. They could not contemplate with indifference the increasing commerce and the increase of the population, and the national sentiment which was working amongst them which, in the course of years, would make them independent nations, acting out for themselves a destiny either to be blessed or accursed. It was a maxim which regulated their conduct in life, that it was very important to attend to the foundation when they were about to raise a superstructure. When they applied that to the formation of Christian communities in various parts of the earth, they were not without facts to guide them. They had in the American continent an illustration of that. In the United States they had the case of a people, he spoke more especially of the New England State, whose public and national life was based upon the religious element conveyed there by the Pilgrim Fathers—(cheers)—and strengthened by the continual flow of kindred spirits. In the New England States they had decreed freedom for the slaves, and had been the conservators of pure and undefiled religion in that land. What would have been the result if the Pilgrim Fathers had not gone there? It was not difficult to see, if they turned to those parts of South America which were conquered by the Spaniards and received the religion and domination of the Roman Catholic Church. Let those who were interested in British interests, see to it that in Australia, Canada, and New Zealand, they laid a foundation of religious intelligence, faith, and conviction which would make those countries a blessing in the world. It was said that, as their friends in Australia were capable of taking care of their material interests they could also take care of their spiritual interests. But they had not attained to their present material position by being left to themselves, for those who went out there had received from their parents and friends the means of starting in business or agriculture. The great improvement which had taken place in Canada had been largely owing to the Grand Trunk Railway, and those who promoted that railway would have the satisfaction of knowing that in parting with their money they had advanced the material interests of that colony. If all that had been accomplished by leaving those people alone, it must not be taken as a sample of spiritual things. The analogy did not hold. Men were not so concerned about their spiritual interests, and it was necessary to do something for them. The churches already there were very largely indebted to the labours of that society, and were doing the work which it promoted. From his position at Montreal he was able to form the acquaintance of ministers there, and note the work done by them, and they very highly appreciated the help given by that society, which had done an amount of good in Canada which could never be put into figures. The speaker then referred to the labours of the ministers, and the extent of the

country, and gave interesting particulars of the good work being done there.

The Rev. J. C. McMICAL (of Gawler, South Australia) then addressed the meeting, referring especially to New South Wales, where they had national education, free, secular, and compulsory, and, mainly owing to the persistent agitation of the Congregational ministers, no State Church. (Cheers.) Religious accommodation was provided for two-thirds of the population, and not a penny received from the coffers of the State. The speaker gave many particulars of the work done in Adelaide and Melbourne, and other parts, and asked for their money and prayers for the colonies, that those who emigrated from the old country might find there the necessary ordinances of religion.

The Rev. W. CUTHBERTSON, B.A., of Bishop Stortford, moved the second resolution, as follows:—

That the rapid growth of population in the British colonies, and their position and value as centres of light and teaching to the world, makes it deeply important that they should be leavened by the power of the Gospel, and filled with agencies for the diffusion of free and vital Christianity. That this meeting rejoices in the past success of the Colonial Missionary Society, and urges upon all the churches the duty of greater liberality and earnestness on its behalf.

He felt great interest in the material and spiritual prosperity of the colonies, and was glad to hear that his old church in Pitt-street, Sydney, had found a well-qualified pastor in Mr. Jefferis. He felt that no greater gift had ever been given to Australia than the Rev. Thos. Jones, of Swansea. He thought the outlying districts must be provided for, and that well-qualified men should be sent there.

The Rev. C. B. SYMES, B.A., of Exeter, seconded the resolution, which was unanimously adopted; and a vote of thanks to the Chairman having been moved by Mr. JAMES SPICER, and seconded by Mr. WILLIAM SOMMERVILLE, of Bristol, the meeting was closed with the benediction.

(ADVERTISEMENT.)

DAMP WALLS IN CHURCHES.

To the Editor of the "Ecclesiastical Gazette."

Whitbury Rectory, Salisbury.

SIR,—If your correspondent will try the "petrifying liquid" or "solution of silica" sold by the Silicate Paint Company, Liverpool, and 187, Cannon-street, London, he will find a very cheap and effectual remedy for the damp walls of his church. I tried it three years ago on the chancel walls of my church, which were before always damp and green, and it has succeeded wonderfully. The walls are always dry now, and no green ever appears. Any handy workman can apply the liquid with a brush. Three applications of the liquid are proper in order to saturate the wall completely. It may be had transparent or in colours.

I shall be happy to answer any further questions on the subject, if he likes to write privately to me.—I am, &c.,

F. R. PURVIS.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—Civil Service Gazette. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPE & CO., Homoeopathic Chemists, London."

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

HOLLOWAY'S OINTMENT AND PILLS.—In angry or indolent sores, and all skin diseases, originating in impure or weak blood, or depraved secretions, the joint agency of Holloway's Pills and Ointment is perfectly irresistible. It is of little consequence how long these disorders may have lasted, or how sluggish, obstinate, or malignant they may seem; the daily application of the Ointment to the parts afflicted, and a course of these matchless Pills, will most certainly effect a cure, not temporary or superficial, but complete and permanent. Both the Ointment and Pills are composed of rare balsams, unmingled with mercury or any other deleterious substances. They are, accordingly, as mild and safe as they are powerful and efficacious.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYER.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

TEETH, £1 to £10 10s.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road, Mr. M. E. Toomey, Surgeon-Dentist.

